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NEW YORK COLLECTION

Reference



Scotch Presbyterian Church



REV. DAVID G. WYLIE, PH.D., D.D.
(1891-)

Our Jubilee

The 150th Anniversary
of the Scotch
✠ ✠ Presbyterian ✠ ✠
Church, New York
✠ ✠ 1756=1906 ✠ ✠

David G. Wylie, Ph.D.
D.D., Pastor

New York
Thomas Nelson & Sons
London, Edinburgh and Dublin

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CENTRAL RESERVE

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"The coming years bring many advantages with them; retiring they take many away."
HORACE.

Sesquicentennial Services

AFTER much preparation the exercises in connection with the 150th anniversary of the Scotch Presbyterian Church, 96th Street and Central Park West, New York, began Sabbath morning, September 14th, 1906, with the celebration of the Lord's Supper. This service was conducted by the Pastor, Rev. David G. Wylie, Ph.D., D.D., and was peculiarly solemn.

On Sabbath morning, October 21st, the Pastor preached an historical sermon, which was most attentively listened to by the congregation. In the afternoon special services were held by the Sabbath School, when Mr. William Thomson, Superintendent, presided, and addresses were delivered by Mr. E. C. Knapp, of Hartford, Conn., Rev. George H. Trull, of the Fifth Avenue Presbyterian Church, and Dr. Wylie. In the evening the sermon was preached by Rev. Samuel M. Hamilton, D.D., for over seventeen years pastor of this church.

A devotional meeting was held on Wednesday evening, October 24th, when the subject was "One Hundred and Fifty Years of Prayer." Dr. Wylie was assisted by the officers of the church, and short addresses were made by Rev. Albert Dale Gartz, Rev. Daniel N. Freeland, and Rev. John C. Bliss, D.D.

On Friday evening, October 26th, a public meeting was held in the main auditorium. The pastor presided.

and addresses were delivered by Rev. A. Edwin Keigwin, D.D., Rev. James Dallas Steele, Ph.D., Rev. George William Knox, D.D., Rev. W. W. White, D.D., Rev. William R. Richards, D.D., Mr. W. Butler Duncan of the St. Andrew's Society, Rev. Arthur J. Brown, D.D., and Chancellor MacCracken.

On Sabbath, October 28th, the Rev. Hugh Black, M.A., formerly of Edinburgh, Scotland, preached to large congregations both morning and evening. At 7 p.m. the Christian Endeavor Society held a special service, when all the former presidents were present.

The exercises closed with a reception tendered by the officers and congregation to Dr. and Mrs. Wylie on Friday evening, November 2d, 1906, at which over 500 people were present. There was a special musical programme, and refreshments were served at the close of a most enjoyable evening.

The Anniversary Sermon

The anniversary sermon was preached by the pastor, Rev. David G. Wylie, Ph.D., D.D., on Sabbath morning, October 21st, and although the day was exceedingly stormy, a large congregation was present and listened with deep interest to its delivery.

"Rise, happy morn, Rise, holy morn,
Draw forth the cheerful day from night;
O Father, teach the East, and light
The light that shone when Hope was born."

TENNYSON.



SCOTCH PRESBYTERIAN CHURCH,
CORNER NINETY-SIXTH STREET AND CENTRAL PARK WEST,
NEW YORK.
(1756-1906.)

The Triple Crown ; or, God's Promises Fulfilled.

IN the vestibule of this edifice may be seen a black stone slab, bearing the date of 1768, upon which are inscribed three texts of Holy Scripture. This memorial stone has occupied a place of honor in four edifices belonging to this congregation, and while we have never made a

fetich of it, as the Mohammedans have done with their black stone in the great mosque at Mecca, we value it because this stone speaks to us eloquently of the rich promises of God; and to-day, we propose to take these three texts, which form a triple crown, and use them to remind us of the goodness of God throughout our generations. The three texts are as follows :

“In all places where I record my name I will come unto thee, and I will bless thee.”—Exodus xx. 12.

“Hitherto hath the Lord helped us.”—I. Sam. vii. 12.

“Upon all the glory shall be a defence.”—Isaiah iv. 5.

These texts are diamond promises which, during the century and a half of its existence, this church has seen fulfilled to the very letter, for God has been with our fathers; and we know that **He** is with us, and will be with our children if we and they continue to walk in the way of **His** commandments. It is this thought that makes our hearts throb with joy to-day as the memory of other times comes in upon us in this hour of jubilee ! “Bless the Lord, **O** my soul; and all that is within me, bless his holy name. Bless the Lord, **O** my soul, and forget not all his benefits.”

We have assembled this morning to begin the celebration of the one hundred and fiftieth anniversary of this congregation, and to express, in a fitting manner, our thanks to Almighty God for **His** goodness to our fathers and to us. It will be somewhat difficult, possibly, to crowd into a short space of time all that ought to be said. We will, however, do our best to give the main facts in connection with this church.

I. **Historical Review.**

1. When this church was organized, in 1756, one hundred and fifty years ago, America was largely an undiscovered

ered country. The possessions of England on this continent were comparatively small, and France, Spain and Holland divided this continent with the English. What constituted, originally, the thirteen States of the American Republic was a strip of territory stretching along the Atlantic from Maine to Georgia. Later on, most of the territory which now constitutes the United States was purchased from France, Spain and Russia.

2. A century and a half ago this continent was largely cut off from the rest of the civilized world and stood out in grand isolation. Impenetrable forests covered much of the vast territory, and these were inhabited by wild, fierce, roaming savages! It was the task of the early settlers to fell forests, bridge streams, erect houses, schools and churches, cultivate fields and subdue savages! The continent had been in this isolated condition for ages, and would have remained so millenniums longer but for the discovery of the mariner's compass, the earnest desire to find a western passage to India, and the strong religious impulse that stirred the hearts of many of the early explorers.

3. It is really difficult to put ourselves backward one hundred and fifty years and realize the primitive condition of things, so great has been the advance, during this period, in all things material. Then there were no railroads, steamboats, telegraphs, telephones, and, in fact, only a few great trails, called roads, connecting the East and the West. Indeed, there was no West, as we understand it. Kentucky and Ohio were then the "Far West," and Boone and Washington were beginning to open up these territories to the people of the East.

4. But, though this continent was just looming up out of the darkness, as an island rises out of the sea, it was well

enough known in Europe to attract multitudes. At that time there were many causes operating to drive people across the stormy Atlantic. The Protestant Reformation had suddenly thrown off religious restraints and had set the people free! The Bible had become an open book. Multitudes who had broken away from the severe restraint of the Roman Catholic system sighed for freedom of thought, speech and action. There was also a desire to better their material condition, and this was a mighty motive with many to find homes on this Western continent! Europe was not crowded as it is to-day, but the country was poorly improved and the conditions of life were hard! Indeed, the laboring man of to-day lives better than a king of one hundred and fifty years ago! He has better food, a better place in which to sleep, and better conditions in every way!

5. About this time began a marvellous tide of immigration from Europe, which has increased year by year, until America is the most cosmopolitan country on the globe! It was on this soil that some of the profoundest questions of government and religion were to be fought out! Here, already, some of the greatest experiments have been made with considerable success.

6. It is quite true that a century and a half is a short space of time when contrasted with the lapse of ages during which nations have risen and fallen, empires have grown strong and disappeared! We are not called to go back to-day to the time when "the morning stars sang together"—not even to primeval time—but to the era which preceded the organization of the American republic! We do not propose to contrast the age of this church with that of Egypt, Babylon, or China—but with things American. When we recall the fact that this church was organized

twenty years before the War of Independence, when New York was a British colony, we have a right to be proud of our history; for, so far as things American are concerned, we are venerable!

II. **Spiritual Destitution in the Colonies.**

1. When we study the history of a century and a half ago, the thing that impresses one most is the spiritual destitution of the times. The country was growing rapidly and there were wholly inadequate educational, intellectual, moral and religious provisions made for the young but vigorous civilization. Thousands had been called suddenly to sever the ties that bound them to home and country and had found a resting place amid the forests of America! At that time there were few schools, no education worthy of the name of public, and a new civilization had to be built up. This being the case, there was a great demand for teachers, preachers, schools, colleges and churches!

2. One encouraging feature in the situation was that many of the earnest Christian people of Europe felt that they ought to do all that they possibly could for those who had come to America. Parents on the other side of the water did not forget their children on this side of the sea, for they recognized the value of the school, church and home to civilization! Of course, it was perfectly natural that the people in this new land should appeal to their friends in the old land for assistance. It was also natural that those in the old home should make efforts to supply the needs of their friends on this side of the sea. This was foreign missionary territory a century and a half ago! Across the Atlantic there were libraries, schools, colleges, universities,

churches and cathedrals. Here there were log cabins and log colleges!

3. It is gratifying to be able to say that the Presbyterians of England, Scotland and Ireland did much in establishing churches in the American colony, for even then thousands had come from those countries to America. Presbyterianism was by no means unknown. Rather, it was a form of government as old as the Old Testament. Presbyterianism, because it was a representative form of government, became extremely popular in the colonies after the English Church had lost its grip on much of the country. This form of government combines the democratic with the republican, or representative, principle. The Presbyterian Church for a long time had given the people the right to elect their own elders and ministers, and has always stood for equal representation of the people with the clergy in religious assemblies. It is not strange, therefore, that the Presbyterian form of government had a marvellous influence in moulding the form of government in the United States, especially its system of lower and higher courts.

III. The Beginnings of this Congregation.

1. It is a misfortune that the records of our Church Session long ago disappeared and that we have no written record older than fifty years. We are fortunate, however, in having the minutes of the Board of Trustees since 1784, and from this we have been able to gather a good many facts. Generally, however, it has been necessary to secure our facts from outside history and from incidental references. We are especially indebted to the second pastor of this church, the celebrated John M. Mason, D.D., for many facts gleaned from his writings.

2. The beginnings were small, but this is true of most

congregations. When John Mason came from Scotland in 1762 to take charge of his congregation, according to a statement by his son and successor, the people assembled in a room twenty by twenty-five feet, and it may be that, at first, the people gathered in a private house. We are not, however, to despise the day of small things, for everything must have a beginning. It is not the beginning, but the growth and outcome that counts.

3. But, if at first this church was small, so was New York.

The historian Leekey estimates that in 1793 New York had a population half that of Boston, or from eight to ten thousand. The city grew fast, and in 1810 John M. Mason speaks of it as rapidly becoming the London of the new continent. It is marvellous to realize that in one hundred and fifty years New York has grown from a small town to the imperial city of the continent—the metropolis of the Western hemisphere. What a marvellous transformation from the town nestled near the Battery to the present city including Manhattan, Brooklyn, Bronx, Staten Island, and a stretch of territory reaching almost to Yonkers, in Westchester County.



PRESBYTERIAN CHURCH,
CEDAR STREET.

(1768-1836.)

IV. **The Edifices in which this Congregation has Worshipped God.**

This congregation has removed its "Tent of Meeting" four times since its organization in 1756, and has wisely kept up with the procession of the people northward.

1. The first edifice was located on Little Queen Street,

now Cedar Street, between Broadway and Nassau. Probably it was a modest wooden chapel, in which the handful of people assembled from 1756 to 1762, when John Mason came from Scotland to break to them the bread of life. We would give a good round sum for a picture of that first building.

2. This first edifice was replaced six years later in 1768 by a more substantial structure, fifty-five by sixty-five feet. Noah Webster refers to it as "a genteel stone building." Another writer is of the opinion that Mr. Webster's description is too prosaic, and judges from the prominence given the church in the history of New York that it was even then regarded as one of the well-established religious institutions of its time.

We have every reason to believe that it was a plain and simple structure. Of course it had no stained glass windows, electric lights or fine carpets. It was heated by stoves, lighted by candles, and the floor was kept clean by sand sprinkled upon it. There was no finery—only simplicity, solidity, ruggedness, stability, like the men and women who worshipped within its walls! But if there were no stars in the ceiling, there were stars in the pulpit; for John Mason, John M. Mason, Robert McLeod and Joseph McElroy thundered there for sixty-eight years, or from 1768 to 1836.

When the storm of war passed over New York, and the patriotic people were driven from their homes and churches, the Scotch Presbyterian Church on Cedar Street was occupied by the Hessian troops. The edifice was greatly damaged by those unholy mercenaries, and an appeal was made, after the Revolutionary War, November 10, 1783, for funds with which to repair the broken down sanc-

tuary. This appeal was successful, and nine hundred and sixty-three pounds, three shillings, and sixpence were subscribed and the edifice repaired. Among the contributors were some of the best known people then living in New York. In 1794 the gallery was lighted; in 1801 six fire buckets were provided; and in the same year it was agreed "that the church be white-washed and well cleaned." This first



SCOTCH PRESBYTERIAN CHURCH,
CORNER CROSBY AND GRAND STREETS.

(1836-1853.)

edifice contained a pew for the Governor, and a "gallery for persons of color." How interesting it would be, were it possible, to step into the first edifice and look upon its walls. However, land was becoming valuable, and this first church property was sold October 13, 1836, for \$99,510. To-day it is owned by the Equitable Life Assurance Society.

3. The third church edifice was located at the corner of Crosby and Grand Streets, which, at that time, was a residential part of the city, occupied by many of the best families, who had moved "uptown." The removal was made after a serious discussion, a petition having been presented to the officers from members of the congregation. At the congregational meeting fifty-four voted for a removal and nineteen against it. Five lots were purchased at a cost of \$30,000.

The records show that the officers were practical, careful,

economical, hard-headed men. A builder, a Mr. Thomson, was asked the cost of a certain kind of edifice. His reply was: "The church will cost about \$50,000, and if you add a steeple, it will cost about \$12,000 more." It was resolved that a steeple be dispensed with; and that is all the record that I find with regard to the new church building.

The church edifice at Crosby and Grand was larger than the Cedar Street building, and constructed of bluestone and Morrisania marble. It must have been an attractive edifice, since it has been called "elegant." The picture we have of it shows that it was artistic. It is said to have been an exact copy of a Grecian temple dedicated to the Muses, that stood on the Ilissus, a small river of Achaia, a province of Peloponnesus.

In this new location the congregation increased in size and influence. The records show a membership in 1836, the year in which the congregation left Cedar Street, of 295.

The next year is blank, and then the numbers go up steadily—in 1838, 417; in 1839, 475; in 1840, 540; then on, with some fluctuation, until 1850, when the congregation numbered 713.

The congregation occupied this edifice only about sixteen years, when it was sold to a sister congregation now known as the Fourth Presbyterian Church, located at West End Avenue and Ninety-first Street. The amount received was \$55,000, though \$80,000 had been offered for the prop-



SCOTCH CHURCH,
FOURTEENTH STREET,
NEAR SIXTH AVENUE.
(1853-1893.)

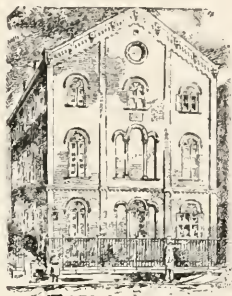
erty for business purposes. It shows a high morality when we see Christian men willing to lose \$25,000 in order to have a building occupied by a church instead of being used for ordinary commercial purposes.

4. About 1851 or 1852 a new movement began in the congregation, looking toward another change of location. Again, as in Cedar Street, there was petition from the people to the officers, which was granted. Once more the "uptown movement" was in full force, and in 1853 the congregation established itself on Fourteenth Street, on the north side a short distance east of Sixth Avenue.

The land on Fourteenth Street, about 90 feet front by 100, cost \$31,000, and the new edifice, 68 by 90, \$57,000. The congregation also purchased 50 by 100 feet on Fifteenth Street, just north of the church, for the Robertson School edifice.

The church building in Fourteenth Street was of brick and brownstone, square tower, groined ceiling and wide aisles. In the middle aisle it was the custom to place the long communion tables, which were covered with white linen. In the Robertson School building on Fifteenth Street, the Presbytery held its sessions for years, and in the church edifice on Fourteenth Street occurred the great debate on the revision of the Westminster Confession of Faith, and also the trial of Dr. Briggs. After forty years of occupancy this property was sold in 1892 for \$315,000.

5. It is proper now to tell something of the removal of this congregation from Fourteenth Street to Ninety-sixth



THE ROBERTSON
SCHOOL,
FIFTEENTH STREET,
NEAR SIXTH AVENUE.

Street and Central Park West, for the benefit of those who have more recently come into the fellowship of this church and for future generations.

For years before the present pastorate began, the matter of changing the location had been discussed. One plan was to unite with the Thirteenth Street Presbyterian Church, sell both properties and erect a structure fitted for institutional work on Seventh Avenue, between Thirteenth and Fourteenth Streets, as the Methodist Episcopal Church which then stood, and still stands, on that site, was for sale. The proposition was seriously discussed and the scheme finally abandoned.



ENTRANCE TO CHAPEL.

After the present pastorate began, a proposition came to us to unite with the New York Presbyterian Church, One Hundred and Twenty-eighth Street and Seventh Avenue. This was discussed by the officers and presented to the congregation December 2, 1891, but it was concluded not to accept the proposition because the new location was too far away.

Later on, the matter of moving came up again, and after earnest discussion it was decided to bring the subject before the congregation, and either to move or to reorganize the church and adapt it to the changed conditions and the fluctuating population. The notice of the congregational meeting was given twice from the pulpit, and a circular letter was sent out by the session. On May 18, 1892,

the congregation resolved to change its location, only two voting against the proposition.

A committee of seven was appointed to select the new site and, after canvassing the upper West Side, recommended the present location, Ninety-sixth Street and Central Park West, with two lots on Ninety-fifth Street for the Robertson School and chapel building. The cost of the six lots was \$115,000.

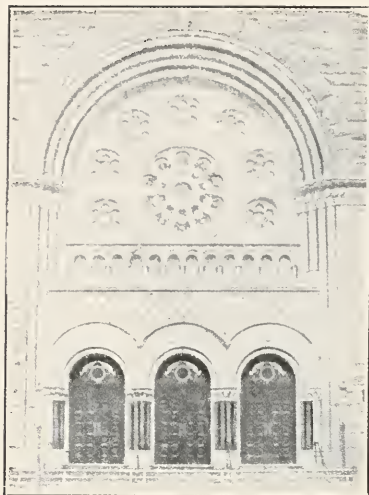
The edifice on Ninety-fifth Street was first erected, and begun the last of April, 1893, the first session of the Sabbath School was held in it September 17, 1893, when the pastor presided and addresses were delivered by Rev. Anson P. Atterbury, D.D., of the Park Presbyterian Church; the Rev. John Balcom Shaw, D.D., of the West End Presbyterian Church; the Rev. Duncan J. McMillan, D.D., of the Board of Home Missions, and the Rev. Charles A. Stoddard, D.D., of *The Observer*. The next morning, September 18, 1893, the Robertson School began its first session in the new home.

Events had moved on rapidly, and the time came for saying good-by to the old building in Fourteenth Street and moving into the new. The "farewell" meeting was held on Sabbath evening, September 25, 1893, with addresses by the Rev.

Dr. Harrower, of the Methodist Episcopal Church, on Seventh Avenue; the Rev. George Alexander, D.D., of the University Place Presbyterian Church; the Rev. Walter



CHAPEL AND ROBERTSON
SCHOOL,
THREE WEST NINETY-FIFTH
STREET.



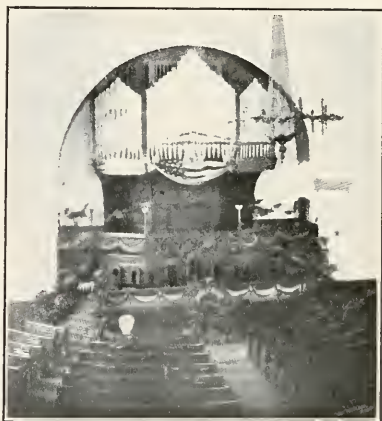
PRINCIPAL ENTRANCE.

fifth Street, which was dedicated to Almighty God. The Rev. George Alexander, D.D., preached the sermon, and the Rev. James Dallas Steele, Ph.D., of the First Reformed Presbyterian Church on Twelfth Street, just west of Sixth Avenue, a church that has been on terms of closest intimacy with the Scotch Church for many years, offered the dedicatory prayer. The pastor conducted the formal dedicatory service.

The corner-stone of this edifice was laid on Decoration Day, May 30, 1894, at

D. Buchanan, D.D., of the Chalmers Memorial Presbyterian Church, and the Rev. Abram W. Halsey, D.D., of the Spring Street Presbyterian Church.

The congregation assembled for the last time in its old home in Fourteenth Street on Sabbath morning, October 1, 1893, when the sacrament of the Lord's Supper was administered. On the evening of the same day the congregation moved into its new edifice on Ninety-



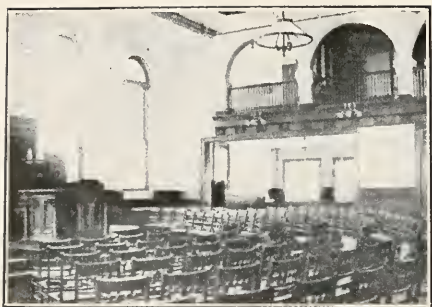
INTERIOR OF CHURCH.

3 o'clock P.M., in the presence of a large congregation. The speaker's stand and the derricks that stood about the basement walls were decked with American flags. The pastor, officers, visiting clergymen, friends and members of the congregation marched in from the lecture room singing "Onward, Christian Soldiers."

Rev. James Chambers, D.D., then invoked the divine blessing, Rev. George Alexander, D.D., read the Scriptures, and addresses were delivered by Rev. Dr. Kerr and Rev. Anson P. Atterbury, D.D. The following articles were placed in the corner-stone: The Westminster Confession of Faith, a Bible, an American flag, various coins, Dr. John M. Mason's famous sermon, "Messiah's Throne," and copies of the daily and religious papers. The chairman of the Board of Trustees then presented a silver trowel to Dr. Wyllie, and Mr. John McWilliam, in the name of the Session and congregation, requested the pastor to lay the corner-stone, which he did, in the name of the Triune God—Father, Son, and Holy Spirit. *The Observer*, *The Scottish American*, and the city papers gave extended accounts of the proceeding.

The new building progressed rapidly, and on December 29, 1894, the first meeting was held in the new edifice, when the keys were delivered to the pastor as Moderator of Session, and Mr. Jardine, the builder of the organ, gave an organ recital. On Sabbath morning, December 30, 1894, the Lord's Supper was celebrated and a large number received into church fellowship. On that occasion the pastor was assisted by Rev. Dr. Cattell and Rev. Dr. Muchmore.

This edifice was dedicated to God on Sabbath evening, December 30, 1894, when the pastor presided; Rev. Charles

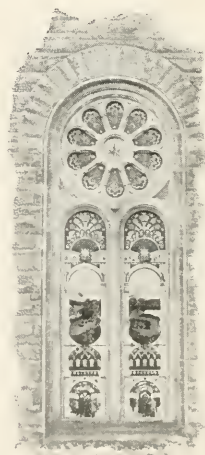


THE INTERIOR OF THE LECTURE ROOM.

A. Stoddard, D.D., offered the invocation; Rev. J. Ford Sutton, D.D., read the Scriptures; Rev. Samuel A. Muchmore, D.D., Moderator of the General Assembly, preached the sermon; and Rev. William C. Cattell, D.D., former president of Lafayette College, offered the prayer of dedication. On the following evening a public meeting was held in the new auditorium, when addresses were made by Rev. John F. Carson, D.D., Rev. Jesse F. Forbes, Ph.D., Col. Alexander P. Ketchum, Rev. Charles S. Robinson, D.D., Rev. George F. Krotel, D.D., of the Lutheran Church, and the pastor.

We may fittingly add a few words regarding this group of buildings. The chapel is 42 by 100 feet, three stories, and contains a basement and some twenty-one rooms of different sizes. The church edifice is of Romanesque architecture, 72 by 100 feet, with a tower 110 feet high on the Ninety-sixth Street corner. The ceiling is lofty, and the carving on the chapel and church has attracted much attention. The church contains a magnificent organ costing \$7,200. The building is considered a solid and artistic structure, and contains many memo-

A. Stoddard, D.D., offered the invocation; Rev. J. Ford Sutton, D.D., read the Scriptures; Rev. Samuel A. Muchmore, D.D., Moderator of the General Assembly, preached the sermon; and Rev. William C. Cattell, D.D., former president of La-



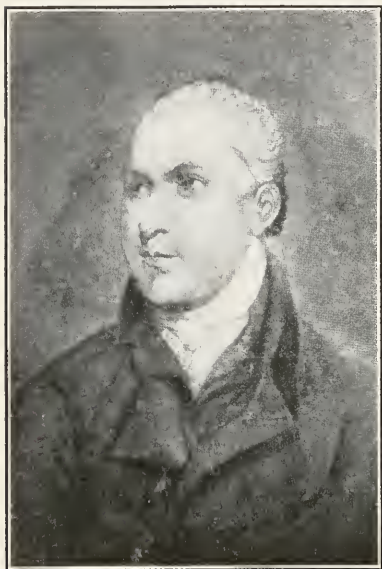
LARGE WINDOW,
CENTRAL PARK SIDE.

rial tablets. The manse, which adjoins the church on Ninety-sixth Street, with a space of eight feet between the two buildings, was erected from a fund of \$25,000, given by the late Mr. John Crerar, of Chicago, Ill., in memory of his parents, who had been members of this congregation. Mr. Crerar himself had been baptized in infancy in this church. The manse, which was erected in the summer of 1897, is of Indiana limestone, is four stories high, and was thrown open to the congregation on December 3, 1897. Following the opening of the manse, a reception was tendered to the pastor and Mrs. Wylie in the lecture room, when a valuable case of sterling silver was presented to them, Prof. Daniel S. Martin making the address. The architects of the manse were Messrs. Jardine, Kent & Jardine, and of the church and chapel, Mr. Wm. H. Hume. The home of the pastor is known as the Crerar Memorial Manse.

V. The Pastors of this Church.

1. The first minister was Rev. John Mason, D.D., born in Linlithgowshire, Scotland, in 1734. In 1761 he was ordained and sent to New York to take charge of this congregation, which had been organized five years before, and worshipped in a small frame building on the south side of Cedar Street, between Broadway and Nassau. Dr. Mason's work was quite successful until the outbreak of the Revolutionary conflict, when he entered the Continental army and served as chaplain all through the war. At the close of the struggle he returned to the pastorate, and the church soon revived and enjoyed comparative prosperity. Princeton College conferred on him the degree of Doctor of Divinity in 1786. Dr. Mason was minister of this church nearly thirty years, and passed away April 19, 1792. From a refer-

ence in one of his son's addresses, we conclude that Dr. Mason's body was buried at Newburgh, N. Y. He was a fine classical scholar, an able minister and a saintly man.



REV. JOHN MASON, D.D.
(1762-1792.)

2. When John Mason, D.D., died, his son, John M. Mason, was a student of theology in Edinburgh, Scotland, and was called home to succeed his father in 1793. A graduate of Columbia College at nineteen, he was already a young man of great promise. The following are the main dates in connection with his life: He was born in New York March 19, 1770; graduated from Columbia College May, 1789; studied theology with his father for nearly

two years, and crossed the ocean in 1791, with a view of completing his theological course in the University of Edinburgh. Toward the close of 1792 his studies were suddenly arrested by the death of his father and an invitation to become the minister of this congregation. Accordingly, he returned in 1792, preached for a few months, was installed pastor April, 1793, and continued in this relation for about seventeen years.

We are fortunate in having printed records concerning the life and character of Dr. Mason, written by Rev. Robert McCartee, D.D., G. W. Bethune, D.D., W. D. Snodgrass,

D.D., and Benjamin Silliman, LL.D. We quote a few words from Dr. Silliman, of Yale :

“ In honor of him, and with reference to my expected mission abroad, a large number of gentlemen were invited to dine by the brother-in-law of Dr. Dwight. Mr. Moses Rogers, an eminent merchant, whose elegant mansion was on the Battery, facing the harbor. The guests, to me an imposing group, were assembled in the drawing room of Mrs. Rogers, and last of all was announced the Rev. Dr. Mason, whom I had never seen.

“ He was then approaching the meridian of life, but his countenance was radiant, almost as in youth. Never before or since has the presence of any man impressed me as his did on that occasion. Tall, erect, of fine symmetry of form, with a perfect muscular development, a noble, intellectual head and strongly marked features, on every line of which mind was stamped, with the graceful air of a high-bred gentleman of the old school, and with the bearing of a man who could not be unconscious of his own talents and fame—elegantly dressed, but with chaste simplicity—as he entered the room all rose from their seats to greet and welcome the pride of New York.”



REV. JOHN M. MASON, D.D.
(1793-1810.)

Dr. Mason was a many-sided man and especially distinguished as a preacher and theologian. He organized the first Presbyterian Theological Seminary in the country, and in 1804 crossed the Atlantic and secured a library of three thousand books for it. In that same year the University of Pennsylvania conferred on him the degree of Doctor of Divinity. In 1806 he established the *Christian's Magazine*. In 1811 he accepted the position of Provost of Columbia College, a position that had been especially created for him. He organized Columbia Grammar School and prepared many able reports for both Columbia College and the Associate Reformed Church, to which this congregation then belonged. His best-known orations are those on Washington and Hamilton, and his greatest sermon was "Messiah's Throne," delivered in London, May 13, 1802. Dr. Mason's sermons, addresses and essays fill four volumes. After a useful and distinguished life, he passed to his rest December 26, 1829, in the sixtieth year of his age. Verily, "there were giants in those days."

3. We are unfortunate in having few facts concerning the life of our third pastor, Rev. Robert B. E. McLeod, a good name in the annals of the various branches of the Presbyterian Church. A good deal of our information has been gleaned from the Minutes of the Board of Trustees of this congregation. The third pastorate extended from 1810 to 1822, or twelve years.

We are persuaded that Mr. McLeod was a man of ability, for no congregation would have thought of calling a mediocre man to succeed John M. Mason. He took a leading part in his denomination, the Associate Reformed Presbyterian Church, and drew up the plan of union between that denomination, and the Presbyterian Church; and it was

in his pastorate that this congregation left the Associate Reformed Church and identified itself with the General Assembly of the Presbyterian Church. Indeed, on account of the prominent part he took in this movement, the relations between him and some of his brethren became somewhat strained. Mr. McLeod's pastorate continued through the troublous times of the War of 1812, when the congregation felt severely the financial stress of the times.

4. We come now to a time within the memory of those living, and it is a pleasure to say that some of our members, and some

now present, remember Rev. Joseph McElroy, D.D., for nearly fifty years pastor of this church.

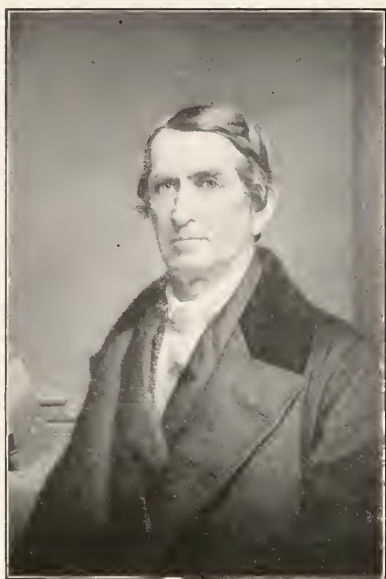
Joseph McElroy was born in Cumberland County, Pennsylvania, December 27, 1792, of Scotch-Irish parentage. When he was a child his father died, and his training devolved upon his faithful mother. Graduated from Jefferson College, Pennsylvania, in 1810, he studied theology in New York City under Rev. John M. Mason, D.D., in the class with such men as Rev. Dr. Knox, Dr. Phillips, and Dr. Junkin.

He was licensed by the Associate Presbytery of Pitts-



REV. ROBERT B. E. MC LEOD.
(1810-1822.)

burg, and in 1814 became pastor in that city. In the autumn of 1822 he was called to this church, whose edifice then stood on Cedar Street.



REV. JOSEPH MC ELROY, D.D.
PASTOR NEARLY FIFTY YEARS

It is a fact of interest that Dr. McElroy ministered to the congregation in Cedar Street, at the corner of Crosby and Grand Streets, and in Fourteenth Street. He became one of the great figures in the New York pulpit, a noble and eloquent preacher, and some of his sermons, like the famous one on "The Judgment Seat," preached at the forty-fifth anniversary of his pastorate, will never be forgotten.

Mr. Peter Carter, for years one of the elders of this church, thus speaks of him:

"He was a man of commanding presence, a laborious student, a lucid and logical thinker, with great power of condensation, combined with remarkable earnestness and tenderness, and a distinctness of enunciation rarely equalled. He was always listened to with marked attention and interest, and often moved his hearers deeply. He used no notes. He did not even write his sermons, and yet he committed them carefully to memory; not only the thoughts, but the very words he intended to use."

Dr. McElroy had a tender heart, was liberal and gen-

erous, and exercised a marvelous influence over those who heard him. After a long and distinguished ministry he passed away, as he had lived, in the simple faith of the Gospel of Christ, on Saturday, September 16, 1876. "He outlived all generations, like a solitary oak left alone where a forest once had been." His funeral services were held in the church on Fourteenth Street, September 19, 1876, when the sermon was delivered by his lifelong friend, Rev. D. X. Duncan, D.D. His body reposes in Greenwood Cemetery. During the closing years of his ministry he was ably assisted by Rev. Robert W. Henry, D.D., and Rev. Morris C. Sutphen, D.D., both men of fine ability. Dr. McElroy was in his eighty-fourth year when he left the world and went home.

5. Of the pastorate of my predecessor, Rev. Samuel M. Hamilton, D.D., who is to preach for us to-night, it is necessary to say but a few words since his record is not yet complete. Dr. Hamilton was born in the north of Ireland, and was graduated with honors from Queen's College, Belfast. After a short pastorate in that city, he received and accepted a call to this church, and was installed Sabbath evening, October 19, 1873.



REV. SAMUEL M. HAMILTON, D.D.
(1873-1900.)

After more than seventeen years of service here he received a call to the Warren Memorial Presbyterian Church, of Louisville, Ky., and tendered his resignation on December 17, 1890, giving as his reasons that there had been great changes in the community and in the congregation itself, and that a new man was needed to undertake a different kind of work. The congregation parted with him with sincere regret. After several years of usefulness in Louisville, Dr. Hamilton received a call from the Presbyterian Church of Englewood, N. J., where he is at present the honored pastor of a strong and vigorous congregation. His pastorate extended over a period of seventeen and a half years.

6. Naturally, your pastor hesitates to speak of the almost sixteen years during which he has stood in this pulpit. Well does he recall a stormy night when a large number of strangers were present at the Knox Presbyterian Church, East Seventy Second Street. The mystery was cleared up the next day when Mr. Peter Carter and Dr. John J. Stevenson called and informed him that the officers of the Scotch Church, having carefully considered the matter, were prepared to offer him the pastorate. All this was the more surprising when it is said that your pastor had never stood in the pulpit of the church, and had been in the church building on Fourteenth Street only at the meetings of the Presbytery.

If ever a call was unsought, this one was. Five years had been spent most pleasantly, harmoniously and successfully in the Knox Church, and there was genuine attachment between pastor and people. However, many of the best men of the Presbytery and city having written to him and urged the acceptance of the call, he resigned from the Knox Church and became pastor of this congregation.

The call bears the date of January 26, 1891, and on Sabbath, March 1, 1891, in company with Rev. Arthur Mitchell, D.D., who preached the sermon, your pastor appeared in this pulpit for the first time. The installation took place on the evening of that same day, when an immense congregation was present, hundreds having been turned away. Rev. A. H. Harshaw, D.D., Moderator of Presbytery, presided and propounded the constitutional questions; the Rev. George Alexander, D.D., preached the sermon from Ephesians iv. 1, his theme being "The Purposes of the Ministry"; Rev. Walter D. Buchanan, D.D., offered prayer; Rev. Dr. Kerr delivered the charge to the people, and Rev. John Hall, D.D., delivered the charge to the pastor, after which the new minister pronounced the benediction. On the following evening a reception was given to the pastor and his wife by the session and congregation.

In a few words, it may be said that these have been eventful years for pastor and people. The property on Fourteenth Street has been sold; a new group of buildings, including chapel, church and manse, erected; and one thousand two hundred persons have been received into membership. On account of the long distance from our old home in Fourteenth Street, a new constituency for the Robertson School, the Sabbath-school and the congregation itself has been gathered.

On Sabbath morning, January 1, 1897, the pastor preached a sermon in honor of the one hundred and fortieth anniversary. In the evening Rev. Robert Russell Booth, D.D., Moderator of the General Assembly, preached on "Causes for Denominational Loyalty." On February 2 a public meeting was held in the church with a fine musical

programme and addresses by Messrs. Ralph E. Prime, John E. Parsons and Rev. Samuel M. Hamilton, D.D.

Five years ago the church celebrated its one hundred and forty-fifth anniversary. A devotional meeting was held at which the pastor presided, and addresses were delivered by Rev. Arthur C. McMillan, Rev. Albert Dale Gantz, Rev. Daniel N. Freeland, and the pastor, the elders also taking part in the service. On the following Tuesday evening, at a public meeting in the church, Rev. George T. Purves, D.D., delivered an oration on "The Presbyterian Outlook."

The pastor having completed ten years of service, the congregation tendered to him and Mrs. Wylie a reception. at which addresses were made by Rev. J. Wilbur Chapman, D.D., Rev. Robert H. McCready, Ph.D., Rev. John Balcom Shaw, D.D., and Rev. Charles J. Young, D.D.

On the following Sabbath morning the pastor preached an historical sermon, when he was assisted by Rev. Albert Dale Gantz, Rev. Charles A. Stoddard, D.D., Rev. Henry B. Chapin, D.D., and Rev. Daniel N. Freeland. In the afternoon the Sabbath-school held its anniversary, when Mr. William Thomson, the superintendent, presided, and addresses were made by Rev. Albert Dale Gantz, Rev. James D. Steele, Ph.D., Rev. Arthur C. McMillan, and the pastor. The celebration was brought to a close on Sabbath evening, when the pastor was assisted by Rev. William L. Moore, D.D., Rev. Daniel S. Gregory, D.D., the sermon being preached by Rev. Samuel M. Hamilton, D.D.

Turning our eyes backward for a moment, it is a matter of interest that the parchment showing the incorporation of this church in 1784 still exists and is in a fine condition, and that our sterling communion service, which dates back to the last century, is highly prized by all.

Throughout its generations this has been a praying congregation and a working church. Early in its history a school was organized, and in 1799 Alexander Robertson gave two lots in Pine Street, which were afterward sold and from which an endowment fund was created. This school is still in existence, known as the Robertson School, and is doing excellent work.

Many years ago a morning Sabbath-school was begun, and Mr. Robert Carter was for a long time its honored and beloved superintendent. He was succeeded by his son, Robert Carter, Jr., who continued in office for a term of years, until he removed with his family from the city.

A Sabbath-school for colored folk, known as Salem Chapel, was conducted for thirty-four years, during which time Mr. Peter Carter was superintendent.

At the earnest solicitation of Rev. Morris C. Sutphen, D.D., an afternoon school was organized and conducted for many years, and of this school Mr. Samuel Inslee was for years the honored superintendent.

Since moving uptown we have continued the Robertson Day School, the Church Sabbath-school, and have organized the Junior and Senior Christian Endeavor Societies and the Pastor's Aid Society, all of which have done, and are doing, excellent work for the Church and the Master. Also words of praise must be spoken for our assistants, Rev. George Alexander Armstrong, Rev. Albert Dale Gantz, and Rev. John Edwin Triplett.

Of things more recent, permit me to remind you of the gift of a sterling silver individual Communion set as a memorial to an honored elder and faithful servant of Christ, Mr. John McWilliam, by his wife, Mrs. Sarah A. McWilliam,

and the gift of \$1,500 to the congregation by Miss Campbell, an old and faithful member.

Also, let me again thank every member of the congregation who contributed in any way to the movement that made our recent trip to the Mediterranean countries, Egypt, Palestine and Europe possible. This was one of the greatest pleasures of my life, and its memories still fill my mind and thrill my soul.

In the olden times, as now, the Communion seasons were faithfully observed and much enjoyed. For many years it had been the custom to place a long table in the middle aisle and cover it with pure, white linen. The people would then approach the sacramental table singing some psalm, like—

“I'll of salvation take the cup,
On God's name will I call;
I'll pay my vows now to the Lord,
Before His people all.”

Or—

“Ye gates, lift up your heads; ye doors,
Doors that do last for aye,
Be lifted up, that so the King
Of Glory enter may.

“But who is He that is the King
Of Glory? Who is this?
The Lord of Hosts, and none but He,
The King of Glory is.”

But though our past has been glorious; though this ancient church has steadfastly maintained those high principles of morality and religion that have shined so pre-eminently in the Mother Church of Scotland, and though the

pastors and people of this congregation have been steadfast in the faith of the Gospel of Jesus Christ and have given to the world a fair record of work; still we must not live among the tombs! The past is secure; the future is ours.

May our covenant-keeping God who watched over this congregation throughout the Colonial period, the trying days of the Revolutionary War and the early days of this republic down to the present moment, continue to watch over us in the days to come!

May the good seed, scattered with generous hand throughout the past one hundred and fifty years, produce an immense spiritual harvest to the glory of God, the establishment of the Christian faith and the honor of the King and Head of the Holy Church! And may the Scotch Presbyterian Church, guided by the spirit of truth, holiness and love, enjoy the rich blessings of heaven and abide, and grow, and be an instrument in the hands of God for good to all coming generations!

Interesting Exercises of the Sabbath School

These were held in the Chapel, 3 West 95th Street, on Sabbath afternoon, October 21st, at 2.45 o'clock. The Superintendent, Mr. William Thomson, presided, and excellent addresses were made by Mr. C. E. Knapp of Hartford, Conn.; Rev. George H. Trull, Assistant Minister of the Fifth Avenue Presbyterian Church; and by the Pastor, Dr. Wylie. There was special music, rendered by Mr. Alfred E. Barron, violinist, Mr. James O. Boone, tenor soloist, and a children's choir.

All departments of the school were present and joined heartily in the singing of the hymns.

"The morning of life is like the dawn of day,
Full of purity, of imagery, and harmony."

CHATEAUBRIAND.

"Youth! Youth! how buoyant are thy hopes! they turn
Like marigolds toward the sunny side."

JEAN INGELOW.

The Evening Service

On Sabbath evening, October 21st, at 8 o'clock, the anniversary exercises were continued and a large congregation was present. The sermon was preached by the Rev. Samuel M. Hamilton, D.D., of Englewood, New Jersey, the only living former pastor. The hymns were, "Oh, where are kings and empires now?" and "Blest be the tie that binds." The anthems were, "In Thee, O God, do I put my trust;" "There is none that can resist Thy voice;" and "Acquaint thyself with Him." Many persons who had been members of the church in 14th Street, before Dr. Wylie's pastorate began, were present.

Some Sentences from Dr. Hamilton's Sermon

Eph. 5:32. I speak concerning . . . "The Church."

The word "Church" is used as indicating a local congregation of Christian people, an organized society of believ-

ers with minister, officers and members. Two questions arise in regard to such a church.

The first is, why does it exist? And the answer is: For the sake of its own members, and for the sake of the community outside. As to its own members the business of a church like this is to make and turn out saints—Christ's men and women. As to the world outside, its business is to be a centre of human, philanthropic, and missionary efforts. It must not be a Sunday church merely, but its Sunday services should inspire to all sorts of good work during the week. There ought to be no class of the people and no form of human woe which the church does not reach with helpful and healing ministries.

The second question which arises in regard to a church is: What does it need in order to fulfil the twofold object for which it exists? And the answer is: It needs a living man in the pulpit, living men as officers, living men and women in the pews. On parents especially, longing for the highest welfare of their children, it is incumbent to see to it that the congregation is warm through and through, from the first pew to the last one. A church is a dangerous place for young people if there be a dragging service, spiritless singing, melancholy prayer, if its members have no love for one another and human souls, if it be not full of loving loyalty to Christ because He died for it.

As representing the ancient regime of the Scotch Church, I can testify that during the nearly 18 years of my ministry, the ideal just sketched was fulfilled by it in some worthy measure. Work undertaken within and without the church was always heartily and generously supported. No root of bitterness ever sprang up to trouble us. The quality of the average officer and member was higher than in any church

I have ever known. It was a heroic period of life and effort—those 18 years in 14th Street.

“Eve's silent foot-fall steals
Along the Eastern sky,
And one by one to earth reveals
Those purer fires on high.”

KEEBLE.

“Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide.”

OLD HYMN.

A Special Prayer Service

This was held in the Chapel on Wednesday evening, October 24th, at eight o'clock when the general subject was *One Hundred and Fifty Years of Prayer*. The Pastor presided and was assisted by the officers of the Church. Short addresses were delivered: “The Men of the Bible as Praying Men,” by Rev. Albert Dale Gantz; “Jesus Christ our Example in Prayer,” by Rev. Daniel N. Freeland; “The Value of Prayer to Christians,” by Rev. John C. Bliss, D.D. The choir of the church was present, and the special musical selections were: A solo, “My Soul is Athirst for God,” and an anthem, “Praise the Lord, O Jerusalem.” All present joined heartily in the singing of the hymns.

“Battering the gates of Heaven
With storms of prayer.”

TENNYSON.

“Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.”

SHAKESPEARE.

The Public Meeting

This was held in the Church Auditorium, Friday evening, October 26th. From 8 to 8.20 the organist, Mr. T. Arthur Miller, rendered selections, and at 8.20 the speakers and special representatives, who had been received by the Pastor and officers in the Chapel, took their places upon the pulpit platform.

The service began with the singing of the Doxology, followed by an invocation and the Lord's Prayer. The hymn beginning "Our God, our help in ages past" was then sung to the tune of "Dundee," and the Pastor, Rev. David G. Wylie, D.D., made a brief address of greeting.

Addresses were then delivered by Rev. A. Edwin Keigwin, D.D., representing the ministers and churches of the West Side; Rev. Henry M. MacCracken, D.D., LL.D., Chancellor of the University of New York; Rev. George William Knox, D.D., acting President of Union Theological Seminary; and Rev. W. W. White, D.D., of the Bible Teachers' Training School.

After the singing of the anniversary hymn, brief congratulatory addresses were delivered by Rev. Wilson Phraner, D.D.; Mr. W. Butler Duncan, President of the St. Andrew's Society of the State of New York; Rev. James Dallas Steele, Ph.D., Vice-President of the Presbyterian Ministers' Association of New York and the vicinity; Rev. William R. Richards, D.D., Moderator of the Presbytery of New York and Vice-Moderator of the General Assembly; and by Rev. Arthur J. Brown, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., whose theme was "A World Vision."

The following representatives were also on the platform:

Mr. James Talcott, of the Presbytery of New York; Judge J. S. L'Amoreaux, of The Bench and the Bar; A. M. Stewart, LL.D., *The Scottish American*; Rev. John B. Devins, D.D., *The Observer*.

The musical selections consisted of a duet, "My faith looks up to Thee;" a quartet, "Lord, I have loved Thy habitation," and hymns. In the course of the evening Dr. Wylie read letters of congratulation from many well-known persons. It may be a matter of future interest to say that the speakers of the evening wore clerical and academic robes.

Chancellor MacCracken's Address

In bringing the greetings of New York University and my own greetings to the Scotch Presbyterian Church of this city, I feel that I am greeting a neighbor and a friend. For nearly a quarter of a century I have had before me every day, in the office of the Chancellor of the University, a reminder of this Scotch Presbyterian Church. It is the portrait in oil of John Johnston, an honored member and officer of this congregation, and also a founder of New York University. Along with three other portraits of founders which hang upon that wall, his countenance has embodied to me from day to day those strong hearts who in 1830 declared to this city, which was then not one twentieth as large as it is to-day and was possessed of not one-fiftieth of the taxable property which it has now, that they had formed the deep purpose "of establishing here a university on a liberal and extensive scale." John Johnston served our University ten years as a member of the corporation

and four years as its vice-president. When he was constrained to retire, the corporation adopted a unique action by a unanimous vote. They replaced the father by the election of his son, John Taylor Johnston, who had graduated from the University College only seven years and was only twenty-seven years old.

John Taylor Johnston, a lifelong member and officer of this Scotch Presbyterian Church, was also a member for forty-seven years of the University Council, and served as its vice-president and then its president for thirty-five years. He was its devoted friend always from the time he entered Freshman in 1835 until his death, fifty-eight years afterwards, in the year 1893. Near the close of his life, when he was no longer seen in public, he proffered to me at the beginning of my work in this city a warm welcome in his own house and gave me constant encouragement and substantial aid. When he was taken away from earth, our corporation went in a body to the Scotch Church to attend his funeral, first placing upon record this minute :

“John Taylor Johnston has served the University as a public-spirited citizen, as a lover and patron of the liberal arts, and, above all, as a conscientious advocate of Christian higher education. The Council record their grateful memory of his faithful services, their admiration of the strength and righteousness of his character, their affection for his unselfish Christian spirit. They inscribe this tribute on their records and render thanks to God for this worthy son of the University of New York.”

To-night New York University greets the Scotch Presbyterian Church as the nourishing mother of these two noble Scotchmen, father and son.

In my reading of modern history I have thought that the *meanest* father and son that figure upon its pages are two

Scotchmen, who flourished in Scotland two centuries ago, each of them bearing the title of Master of Stair. They are portrayed by both Macaulay and Walter Scott as men of the greatest talent, but the basest principles. They became toadies and turncoats, felons and murderers; for when Scotchmen try to be mean, they can be the meanest men upon God's footstool.

Over against such Scotchmen I name in contrast that noblest father and son that ever stood together in any American pulpit, namely, John Mason and John Mitchell Mason, who together served this Scotch Presbyterian Church for near half a hundred years. I name in contrast also that noblest father and son that ever served together an American University, John Johnston and John Taylor Johnston, who served New York University during more than two-thirds of its entire history, from the beginning until now.

We are proud to be among those who have been made debtors to this Scotch Presbyterian Church for the men she has nourished. We are proud of what we possess in common with you.

And then history repeats itself. We have enrolled upon our records another father and son for whom we are indebted to this church. In our first school of graduate study, when it was opened just twenty years ago this month, the name was recorded of David G. Wylie. Two years later he won by examination with honor the Doctorate of Philosophy. His eldest son, last June, in like manner won from our Faculty his baccalaureate degree. As I greet this Scotch Presbyterian Church, I claim a share in *this* father and son, as we claim a share in those of a former generation. We stand by our flag whether in College or Church: "Hielandmen shoulder to shoulder." It is said by Walter

Scott, when he is describing in Rob Roy a Presbyterian Sabbath service in Glasgow, that Scotchmen appear at their best in worship and in war. I would rather leave the war out, and say that they appear at their best in worship and in work, and above all in the noblest forms of work, work for their fellowmen and for their God. May this Scotch Presbyterian Church continue, so long as the earth stands, the good work, the best work which it has been doing for 150 years.

Concluding Services

On Sabbath morning, October 28th, the Rev. Hugh Black, M.A., late of Free St. George's Church, Edinburgh, Scotland, was the preacher. His text was Deu. 4, 32: "Ask now of the days that are past," and the theme of the discourse, preached to a large congregation, was: "The Argument of God in History and Experience."

In the evening the Christian Endeavor Society held special exercises, when the former presidents were present and took part in the meeting, the service being presided over by Mr. William Thomson, the first president of the Society.

Then came the evening hour of worship with a second large and representative congregation. As in the morning, the pastor and his assistant conducted all the services, and Rev. Hugh Black preached. His text was Deu. 11, 31: "As the days of heaven upon earth," the theme being "The Outlook on the Future, the Golden Age toward which the Church turns in Hope and Desire." At the evening service a special offering was taken for the purpose of beginning a new work in the Bronx.

The delightful exercises in connection with the 150th anniversary were brought to a termination Friday evening, December 2, 1906, when a reception was tendered to Rev. Dr. and Mrs. Wylie by the officers and members of the congregation. This meeting was held in the Chapel, 3 West 95th Street, and over five hundred persons were present. The whole evening was most delightful, and when the final hour came all felt that the 150th anniversary had been a truly great event in the history of the Scotch Presbyterian Church.

Letters Congratulatory

From St. Andrew's Society of the State of New York

Resolution of the Board of Managers of St. Andrew's Society in stated meeting assembled on the 4th of October, 1906, at the Office of the Society, No. 105 East 22d Street.

“*Whereas*, The Scotch Presbyterian Church, now located at the corner of Ninety-sixth Street and Central Park West, in the City of New York, is about to celebrate the One Hundred and Fiftieth Anniversary of its organization on the 21st day of October, 1906; and

“*Whereas*, The said Church has steadfastly adhered to those high principles of morality and religion which have marked the Mother Church in Scotland from the date of the foundation of the Presbyterian Faith to the present time, and has continued throughout its entire existence in this country to disseminate words of religious comfort and to minister to those seeking aid and consolation; and

“*Whereas*, The Reverend David G. Wylie, Doctor of Divinity, is the present head and Pastor of said Church and

has been one of the honored Chaplains of Saint Andrew's Society of the State of New York since the year 1893:

"Now therefore be it resolved, That the Board of Managers of Saint Andrew's Society of the State of New York, in meeting assembled, desire to extend to the Reverend Dr. Wylie and all the members of the congregation under his charge their hearty congratulations upon the celebration of this anniversary of one hundred and fifty years of well-doing, and upon the Church's devotion to the cause of religion, humanity, and the Scottish people throughout the Colonial period, the trying days of the War of the Revolution, and the initial years of the Republic of the United States; and the Board of Managers further extend good wishes and Godspeed to the Pastor and to his congregation for all future time, with their sincere hope that the seeds of the good work spread about in the past century and a half may bring forth a generous harvest to the glory of the Faith, and that the Scotch Presbyterian Church may enjoy the blessings of a thousand-fold increase and prosperity in the years to come."

[SEAL] The above is a true copy of the resolution spread at large upon the minutes of the Board of Managers.

Attest:

GEORGE AUSTIN MORRISON, JR.,

Secretary to the Board of Managers.

From the Session of the First Presbyterian Church of New York

Nov. 1, 1906.

"In behalf of the officers and members of the Old First Presbyterian Church in the City of New York, I send you greeting.

“The Mother Church of New York Presbyterianism rejoices with you in the celebration of the noble work wrought by her eldest child throughout the past century and a half. We congratulate you most heartily upon the splendid record you have made. We pray and anticipate for you, during the years that are to come, a yet more illustrious service for Christ in this mighty and needy city.

HOWARD DUFFIELD,

Pastor of the Old First Church.

CHARLES H. OLMSTEAD,

Clerk of Session.”

From the Fifth Avenue Presbyterian Church

October 27, 1906.

At a meeting of the Session of the Fifth Avenue Presbyterian Church, the Stated Clerk was directed to express the congratulations of the Fifth Avenue Presbyterian Church to the Pastor and officers and members of the Scotch Presbyterian Church and congregation upon the occasion of the commemoration of the 150th anniversary of the founding of the Scotch Church.

One and all, we unite with you in appreciation of the blessing you have received these many years, and of the use you have made of these blessings to the glory of God and the service of mankind, at home, in your own lives, and abroad, as the Gospel has been preached by you in all the world.

We invoke for you in long years to come further opportunity to carry on in greater abundance and in richer meas-

ure your labors of love for the triumph of the kingdom of Heaven and the honor of its King.

S. B. BROWNELL,
Clerk of Session.

Lincoln University, Chester County, Penn.

October 5, 1906.

MY DEAR DR. WYLIE :

The old Scotch Church has rounded out nobly its century and a half of existence.

I have a double interest in the event : First, as a son of the church who enjoyed the ministrations of three successive pastors, Drs. McElroy, Sutphen, and Hamilton, and whose father and two uncles were honored elders for many years; and secondly, as the father of the word which you employ to designate the festival, namely, *sesquicentennial*.

In 1888, when my church at Mendham, N. J., came to its 150th birthday, there was no word in the English language to characterize the event, and I was under the necessity of making one. The celebration was recorded in the religious and other papers, and the word came into prominence when Princeton celebrated a similar festival.

Long may the dear old church flourish, standing for that which is best in Presbyterianism, which, as I have been taught it, is pure religion and undefiled, flowing from the Eternal Fountain. May the mantle of the fathers fall upon their successors, and a double portion of the old spirit stir them to a puissant warfare in Messiah's great campaign.

With congratulations for all my fellow-members of the present and the past, and the warmest of good wishes for your continued prosperity in the Master's work, I remain,

Cordially yours,

JAMES CARTER.

From the Rev. Dana W. Bigelow

UTICA, N. Y.,

Nov. 23d, 1906.

DEAR DR. WYLIE :

The anniversary of the Scotch Church interested many people and not least my own family. Let me tell you that a daughter of Dr. John M. Mason married Dr. Van Vechten ; a daughter of Dr. Van Vechten married Dr. Huntington ; a daughter of Dr. Huntington married Dana W. Bigelow ; that our youngest son (Amherst, 1909) is Mason Huntington Bigelow.

So we all rejoice in the welfare of the old Scotch Church, in its long-continued, vigorous, fruitful life.

Let me express to you my personal congratulations on your successful pastorate.

Yours very cordially,

DANA W. BIGELOW.

Letters of similar import were received from Hon. Geo. B. McClellan, Mayor of the City of New York ; Bishop Henry C. Potter, Bishop Wm. T. Sabine, Rev. Geo. B. Stewart, D.D., Auburn Theological Seminary ; Rev. A. Cameron McKenzie, D.D., LL.D., Elmira College ; Rev. Andrew V. V. Raymond, D.D., LL.D., Union College ; President Butler, Columbia University ; President Finley of the College of the City of New York ; Rev. Wm. H. Roberts, D.D., LL.D., Rev. Henry C. Minton, D.D., Hon. Robt. P. Kennedy, Hon. N. C. Jameson, Rev. Morgan Dix, D.D., Rev. W. R. Huntington, D.D., Mr. James C. Thomson, Rev. John Timothy Stone, D.D., Rev. Thos. W. Smith.

Rev. Wm. P. Swartz, Ph.D., Mr. Geo. E. Sterry, Rev. Stanley White, Rev. Erskine N. White, D.D., Rev. Morris E. Wilson, D.D., Rev. Wm. Bryant, Mrs. Emily J. de Forest, Rev. Jesse F. Forbes, Ph.D., D.D., Rev. Anson P. Atterbury, D.D., Rev. John F. Carson, D.D., Rev. Tunis S. Hamlin, D.D., Mr. Alexander Laird of Toronto, Rev. Edward Huntington Rudd, Rev. I. A. Blackwood, Mr. Frederick A. Booth, Mr. J. Cleveland Cady, Mr. H. Edwards Roland, Rev. John C. Palmer, Rev. J. Lyon Caughey, D.D., Rev. Geo. P. Eckman, D.D., Rev. John Edwards, D.D., Mr. Thos. Greenleaf, Rev. Chas. Herr, D.D., Rev. Richard Hartley, Rev. J. Wilfod Jack, D.D., Rev. Chas. Stoddard Lane, Rev. Joseph J. Lampe, D.D., Rev. Duncan J. McMillan, D.D., Rev. A. H. McKinney, Ph.D., Mr. Wm. H. H. Moore, Rev. Robert MacKenzie, D.D., Rev. Crandall J. North, D.D., Rev. Henry Elliott Mott, D.D., Rev. John P. Peters, D.D., Rev. James B. Remensnyder, D.D., Rev. W. D. Sexton, D.D., Rev. Henry A. Stimson, D.D., and others.

Press Notices

The Celebration of a Century and a Half of Life of the Scotch Presbyterian Church

The observance of the above event awakened much interest and every service was largely attended. The beloved pastor of the church, Rev. David G. Wylie, D.D., had given much time to arranging the programme and no one was happier at the success of the celebration. This he showed in his public utterances. It was at his suggestion that several special collections were taken up, and all this money will go toward inaugurating a new Sunday school in

the Bronx. Dr. Wylie prophesied, in making this announcement, that out of this small effort there might in time grow a church which would last as long as the Scotch Presbyterian. He urged the people to give liberally, and they did.

The observance proper commenced Sunday morning, October 21. The church was trimmed elaborately. In the pulpit in front of the choir loft and on all three sides there were American flags of every size, the Union Jack, Royal Scotch standard and the bonny blue flag, emblematic of the two countries which had produced the church.

Standing in the midst of this blaze of red, white and blue, Dr. Wylie delivered an historical sermon in which he reviewed the chief facts in the life of the congregation for 150 years. It poured all day, but there was a large audience. Dr. Wylie's topic was "The Triple Crown; or God's Promises Fulfilled." He took three texts, as follows: "In all places where I record my name I will come unto thee, and I will bless thee" (Exodus 20, 12).

"Hitherto hath the Lord helped us" (I Samuel 7, 12).

"Upon all the glory shall be a defence" (Isaiah 4, 5).

In his introduction he said, "These texts are diamond promises, which during the century and a half of its existence this church has seen fulfilled to the very letter, for God has been with our fathers; and we know that He is with us, and will be with our children if we and they continue to walk in the way of His commandments. It is this thought which makes our hearts throb with joy as the memory of other times comes in upon us at this season of our jubilee. 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.'"

In conclusion, Dr. Wylie said, " But though our past has been glorious; though this ancient church has steadfastly maintained those high principles of morality and religion that marked the mother Church of Scotland; and though the pastors, elders and people of this congregation have been steadfast in the faith of the gospel of Jesus Christ, and have given to the world a fair record of work, still, we must not live among the tombs! The past is secure; the future is ours. May our covenant-keeping God who watched over this congregation throughout the colonial period, the trying days of the Revolutionary War, and the early days of this republic, down to the present moment, continue to watch over us in the days to come."

Sunday afternoon the anniversary of the Sunday school was observed, with Mr. William Thomson, for eight years the superintendent, in charge. At the evening service the sermon was preached by Rev. Dr. Samuel M. Hamilton, pastor of the Presbyterian Church of Englewood, N. J., who is the only living former pastor. Dr. Hamilton was pastor of the Scotch Church for seventeen years and preceded Dr. Wylie, who has been the incumbent for almost sixteen years.

The next service was a devotional meeting held in the lecture room, Wednesday night, October 24th, when the topic was "One Hundred and Fifty Years of Prayer." Dr. Wylie presided, assisted by the officers of the church. There were three addresses. "The Men of the Bible as Praying Men" was the subject treated by Rev. Albert Dale Gantz, secretary of the Society for Providing Evangelical Literature to the Blind, who was one of Dr. Wylie's former assistants. "Jesus Christ Our Example in Prayer" was the topic of a most beautiful talk by Rev. Dr. Daniel N. Freeland, an

aged minister in the congregation. And the last address was on "The Value of Prayer to Christians," by Rev. Dr. John C. Bliss, another aged servant of the Presbyterian Church.

But the greatest meeting of all was the public service in the church Friday night, October 26, when the edifice was filled, and the pulpit was occupied by a score of prominent clergymen and laymen from all over New York, representing religious, educational and philanthropical bodies. The clergymen wore their robes, the doctors of divinity their red hood with tassels, and this added to his dignity of appearance, if there could be any addition in that direction.

Rev. Dr. Arthur J. Brown of East Orange, one of the secretaries of the Board of Foreign Missions, brought greetings from the mission board and gave a stirring missionary address on "A World Vision," which with difficulty he boiled down into fifteen minutes. Rev. Dr. Henry M. MacCracken, chancellor of the University of New York, in a "coat of many colors," brought the congratulations of that institution. Rev. Dr. George Wm. Knox of Union Theological Seminary, also in a robe "of many colors," spoke kind words for his school. The other institution to send greetings was the Winona Bible Teachers' School, through Rev. Dr. Wilbert W. White, the president. Rev. Dr. Wm. R. Richards, pastor of the Brick Presbyterian Church, who represented the General Assembly, of which he is vice-moderator, and the Presbytery of New York, of which he is moderator, prophesied even a greater union of Presbyterian bodies in the future than had been brought about in the past. Mr. W. Butler Duncan, president of the St. Andrew's Society of the State of New York, told of the

close bond of love between this organization and the Scotch Church. The society is also celebrating its 150th birthday, and Dr. Wylie is the senior chaplain. Dr. Wylie later read a set of engrossed resolutions which had been inscribed on the books of the society and a copy sent to him, congratulating the Scotch Church on its age. Rev. Dr. Phraner, eighty-four years old, who had been in touch with the Scotch Church for more than half a century, gave some most interesting reminiscences. Others who spoke and the bodies they represented were: Rev. Dr. A. Edwin Keigwin, of the West End Presbyterian Church, who represented the neighboring congregations on the West Side, and Rev. Dr. James Dallas Steele, vice-president of the Ministerial Association of New York and vicinity.

Rev. Dr. Hugh Black, recently of St. George's Free Church, Edinburgh, Scotland, preached the sermon both Sunday morning and evening of October 28. These two gatherings were the prize audiences, as chairs had to be put in the aisles. Dr. Black with his broad Scotch dialect seemed to form a bridge between the past and the present—a link between the mother country and this.

From an article by MISS RACHEL K. McDOWELL,
in *The Westminster*.

“The Scotch Presbyterian Church, West 96th Street and Central Park West, New York, has reached an epoch in its history, and is this month celebrating the 150th anniversary of its organization. On Sunday first, at 11 A.M., the Rev. David G. Wylie, Ph.D., D.D., who has been the pastor of the congregation for sixteen years, will open the anniversary services by preaching an historical sermon. In

the afternoon services will be held in the Sabbath School, when special music will be rendered and an appropriate address given. In the evening Dr. Wylie's predecessor, the Rev. Samuel M. Hamilton, D.D., of Englewood, N. J., will preach. On the following Wednesday evening the Prayer Meeting will be presided over by Dr. Wylie, assisted by the church officers. Short addresses will be delivered by the Rev. Albert Dale Gantz, Rev. Daniel N. Freeland, and the Rev. John C. Bliss, D.D. On Friday evening, the 26th inst., a public meeting will be held in the church, when there will be addresses commemorative of the occasion and special music. Numerous societies and organizations will be represented, among which will be the West Side churches and ministers by the Rev. A. E. Keigwin, D.D., pastor of the West End Presbyterian Church; the Presbyterian Ministers' Association of New York City, by the Rev. James D. Steele, Ph.D., and the Rev. Wilson Phraner, D.D.; the Presbytery of New York by the moderator, the Rev. Wm. R. Richards, D.D., the Rev. Arthur J. Brown, D.D., and Mr. James Talcott of the Fifth Avenue Presbyterian Church; the University of New York, by the Rev. Dr. Henry M. MacCracken; and the St. Andrew's Society of the State of New York, by Mr. W. Butler Duncan, its president. On Sunday, the 28th inst., the Rev. Hugh Black, late of Free St. George's, Edinburgh, will preach in the morning and evening, and on Friday evening, November 2d, the anniversary exercises will be brought to a close with a reception to Dr. and Mrs. Wylie, by the congregation.

"The Scotch Presbyterian Church was organized in 1756, and has had a long and distinguished history. The first edifice was a modest little building of wood on Cedar

Street, between Nassau Street and Broadway, which, in 1768, gave way to a more substantial building of stone. The first pastor came from Scotland, and was the celebrated scholar and preacher, the Rev. John Mason, D.D. When the church was organized it became a branch of the Associate Church of Scotland, and was known for a long period as 'The First Associate Reformed Church of New York.' It was not until 1824 it became connected with the General Assembly of the Presbyterian Church in the United States. It was incorporated in 1784, and the original documents are in the possession of the church, in fine condition, beautifully written on vellum, and signed by Sam Loudon and William McKinley, in the presence of James Lamb and John Glover. These gentlemen appeared before Judge John Sloss Hobart of the Supreme Court of Judicature of the State of New York. The document was recorded in the office of Clerk of the City and County of New York, upon August 17, 1784. In October, 1836, the property was sold for \$99,510, and the congregation moved uptown to the corner of Crosby and Grand Streets, where a substantial edifice had been erected of blue stone and Morisania marble. In 1853 the congregation removed to 14th Street, between 5th and 6th Avenues, where a fine church had been erected at a cost of \$57,000, on a plot of ground 90 by 100, which cost \$31,000. This property was sold in 1892 for the sum of \$315,000.

"The present edifice stands on the corner of 96th Street and Central Park West. The large lecture room and Robertson School building connects with the main church edifice, the main entrance being on 95th Street. The land cost \$115,000, and the present group of buildings, consisting of the church edifice, the 95th Street building, and the

Crerar Memorial Manse, adjoining the church on 96th Street, is one of the finest in the city. The total cost of the property was \$315,000. The corner-stone was laid on May 30, 1894, and the building was dedicated on December 30, 1894. The church has been noted for its long pastorates, the first minister, the Rev. Dr. John Mason having charge of the congregation for thirty years. He was succeeded by his son, the Rev. John M. Mason, D.D., who was one of the ablest preachers of his day, and an educator and writer of note. After seventeen years' successful ministry he was succeeded by the Rev. Robert B. E. McCleod, who remained for twelve years. The Rev. Joseph McElroy, D.D., who became pastor in 1822, continued his ministry until his death. During the half century in which he preached the congregation flourished greatly. The Rev. Samuel M. Hamilton, D.D., ministered to the congregation for seventeen years, and was succeeded by the present pastor, the Rev. Dr. Wylie, who was inducted as pastor in 1891. Dr. Wylie is thus completing the sixteenth year of his successful pastorate. He has taken his place among the best known ministers of this country and has been prominent in many organizations. He has served the Presbytery for several terms as its Moderator, and is at present Chairman of Committees in the Presbytery and Synod."

Scottish American, October 17, 1906.

Before, at the time, and after our anniversary, the secular and religious press of New York and the country at large gave extended notices of the services. The thanks of the congregation are due and hereby rendered to the *Tribune*, *Herald*, *Sun*, *World*, *Press*, *American*, *Times*, *Globe*,

Telegram, Evening Sun, Post, The Evening Mail, The Scottish American, The Observer, The Herald and Presbyter, The Presbyterian, The Westminster, The Christian Herald, The Pulpit Treasury, and many others.

The Organization of the Scotch Presbyterian Church

At the 150th Anniversary

Pastor

REV. DAVID G. WYLIE, Ph.D., D.D.
Assistant, REV. EARL C. CLEELAND

The Church Session

Moderator, REV. DAVID G. WYLIE, Ph.D., D.D.

Treasurer, WILLIAM THOMSON

Clerk, AUGUSTUS W. SEXTON

Thomas Cochrane, Alexander M. Turner, J. Thomson Paterson, Marcellus L. Bowdon
Daniel S. Martin, James Martin, Albert H. Ford, Robert McWilliam

The Deacons

Chairman, REV. DAVID G. WYLIE, Ph.D., D.D.

Secretary, JOHN VERO

Treasurer, HERMAN ACHER

William H. McWilliam, M.D., Robert M. Baxter, Robert E. Deeks, Charles W. Smith
Henry H. McCorkle, Joseph W. Phair, David McIntosh

The Trustees

President, ROBERT MCWILLIAM

Secretary, BEDELL W. SPENCER

Vice-President, JAMES MARTIN

Treasurer, THOMAS DENHOLM

Treasurer (Robertson School), ALEXANDER M. TURNER

Thomas Cochrane, Herman Acher, Daniel A. Fisher, Charles H. Patterson

The Robertson School

The Teachers:

Principal of the Kindergarten, Miss E. Adele Hill Principal of the Junior and Senior Depts.

Assistant, Miss Bessie L. Crofft

Miss Ethel Atkins

Assistant, Miss Bessie Carroll

The Sabbath School

Superintendent, WILLIAM THOMSON

Secretary, G. William Siegmann

Asst. Superintendent, Charles W. Smith

Treasurer, Samuel Penniman

Librarian, Archibald McPhail

The Woman's Missionary Society

President, MRS. JAMES MARTIN

Vice-President, Mrs. David G. Wylie,

Corresponding Secretary, Miss Ada M. Sheridan,

Sec'y for Home Missions, Miss Eliza B. Dalzell,

Sec'y for Foreign Missions, Mrs. Charles W. Smith,

Treas. for Home Missions, Mrs. W. H. McWilliam,

Treas. for Foreign Missions, Mrs. D. M. Quay,

Treasurer for Contingent Fund, Mrs. D. A. Crawford,

Secretary for Literature, Mrs. D. McIntosh,

Secretary for Freedmen's Bureau, Mrs. Geo. Ironside.

The Christian Endeavor Society

President, HENRY H. McCORKLE

Vice-President, Miss Elizabeth Forbes

Corresponding Secretary, Miss Mary Martin

Recording Secretary, Miss Sarah Norsk

Treasurer, Mr. Sterling Peacock

The Junior Christian Endeavor Society

Superintendent, MISS GRACE MARTIN

President, Ivor Williams

Secretary, Marguerete Duntze

Treasurer, Stanley Patter

The Pastor's Aid Society

President, MRS. W. H. McWILLIAM

Vice-President, Mrs. Robert E. Deeks

Treasurer, Mrs. Samuel Penniman

Secretary, Miss Jane Sugden

Choir

Organist and Choirmaster, Mr. T. Arthur Miller

Soprano, Miss Mary L. Haley

Contralto, Mrs. Edward Maxwell

Tenor, Mr. Charles R. Osgood

Bass, Mr. J. Burnet Nash

The Ushers

Chairman, Mr. Joseph W. Phair

Mr. Charles W. Smith, Mr. John Chatterton, Wm. H. McWilliam, M. D.

Mr. John Vero, Mr. G. William Siegmman, Mr. Henry H. McCorkle

Sexton

HENRY TOPPING, 3 West 95th Street

A brief account of the union of the Reformed Presbyterian Church of West 12th Street and the Scotch Presbyterian Church, 96th Street and Central Park, New York.

Since the close of our 150th anniversary, an event of the highest importance has taken place in our church life, namely, the union of the Reformed Presbyterian Church of West 12th Street with the Scotch Presbyterian Church. Indeed, this union of two of the historical churches of New York has attracted widespread attention in the ecclesiastical world, since it shows the tendency of the times toward organic union—the coming together of churches of like faith and polity. A brief review of the steps that led to this happy union will be of interest, we are sure, to the readers of this volume.

The question of the sale of its property and union with some congregation of the Presbyterian order having been before the Reformed Presbyterian Church for some time, a meeting of the congregation was called and held on Wednesday evening, October 3, 1906, when a vote was taken upon the question of union which showed a desire to unite with the Scotch Presbyterian Church.

Accordingly, committees were appointed representing the Sessions, Boards of Trustees, and congregations of the two churches and a formal agreement was entered into and submitted, later on, to the proper authorities, namely, the two congregations and their governing bodies, the Presbytery of New York and Vermont of the Reformed

Presbyterian Church, and the Presbytery of New York of the Presbyterian Church. The unanimous consent of both of these governing bodies was secured.

Following this action of the congregations and their Presbyteries, the Trustees of the Reformed Presbyterian Church applied to the Supreme Court for permission to sell the property on the north side of 12th Street, just west of Sixth Avenue, and their request was granted. The property was then sold to the Seventh Avenue United Presbyterian Church for \$75,000 cash. Later on, the Supreme Court approved of the consolidation of the two corporations, and thus the two churches became one legally and ecclesiastically.

The last service was held in the Twelfth Street Church on Easter Sabbath afternoon, March 31, 1907, when the Moderator of the Reformed Presbyterian Presbytery, the Rev. Mr. Iliffe, presided, and addresses were made by the Rev. Howard Tate of the United Presbyterian Church, Rev. James D. Steele, Ph.D., and Rev. David G. Wylie, Ph.D., D.D. The Rev. George H. Wallace offered prayer, and the Psalms of David were used in the service.

On Sabbath evening, April 7, 1907, a service of welcome was held in the Scotch Presbyterian Church when a special programme, containing the pictures of the five ministers of the Reformed Presbyterian Church and the six ministers of the Scotch Presbyterian Church, was used.

The Rev. James Dallas Steele, Ph.D., the fifth and last pastor of the Reformed Presbyterian Church, and now pastor of the 1st Presbyterian Church of Passaic, N. J., preached a sermon in which he reviewed the 110 years of the history of the Reformed Presbyterian Church of New York. Mr. Robert Abbott, for many years a member and

Clerk of Session of the Reformed Presbyterian Church, was installed an elder in the Scotch Church and took his place in the Session, by which he was very cordially welcomed. Dr. Wylie, the pastor of the Scotch Church, then delivered an address on "Our Common Heritage."

The order of service consisted of organ voluntary, doxology and Lord's Prayer, the One Hundredth Psalm, to the tune of "Old Hundred," reading of Scripture, prayer, announcements and offering, anthem by the choir, sermon by Doctor Steele, installation of Mr. Abbott with welcome by the Session, singing "Our God, our help in ages past," to the tune of "Dundee," address by Dr. Wylie, prayer, singing, "Blest be the tie that binds," benediction, organ postlude.

At the close of this most interesting service a cordial greeting was extended to the members of the Reformed Presbyterian Church by the pastor, officers, and members of the Scotch Presbyterian Church in the chapel.

On Sabbath morning, April 14, 1907, the Sacrament of the Lord's Supper was observed and 103 persons publicly welcomed by the pastor, 82 of these coming from the Reformed Presbyterian Church.

" Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

—Psalm cxxxiii.

**Historical Sermon, preached by Rev. James Dallas Steele,
Ph.D., now Pastor of the First Presbyterian Church
of Passaic, N. J., April 7, 1907.**

“The Church of the Living God.”

—I Timothy iii. 15.

God is alive and His church is alive! Amid all the changes that, in His providence, take place these are fundamental facts! So to-night, as we celebrate the coming together of two historic organizations in this great city, we may well be glad and rejoice!

In connection with the culture of fruit trees the grafting process, by which branches of one tree are made to grow on another, may well illustrate what takes place to-night in the growing together, in what promises to be larger life and usefulness, of the Scotch Presbyterian Church and the Reformed Presbyterian Church in the City of New York. Probably some of you have seen come together at Pittsburg the Allegheny and the Monongahela. They rise in the same mountains of western Pennsylvania not far apart, and unite and form the Ohio. So to-night a Reformed Presbyterian and an Associate Reformed Presbyterian Church, rising in the same hills of Scottish church history, come together into one full and living stream!

From the middle of the seventeenth century there had been an emigration from the Reformed Presbyterian churches in Britain and Ireland to the American colonies. Many of

these Covenanters had been banished by the persecutor and many more were voluntary exiles for the word of God and the testimony which they held. They came, at first, by way of Charleston to the Carolinas, and thence spread themselves through Tennessee and Kentucky; then by way of Philadelphia, and distributed themselves over the States of Pennsylvania, Maryland and Virginia; while at a later period they landed in New York and passed by the Hudson to its northern and western localities, or remained to aid in building up the rapidly growing towns and cities on the Atlantic seaboard. As early as 1743 we find a body of Covenanters in eastern Pennsylvania residing in the vicinity of Octorara. They were joined by the Rev. Alexander Craighead and renewed the Covenants under his leadership. The first Covenanter minister who came to America was the Rev. John Cuthbertson, who was sent out by the Scottish Reformed Presbytery, and arrived in August, 1751. He visited the scattered societies of Covenanters throughout Pennsylvania, New York and other States for a period of twenty-two years. He made his home at Little Octorara, Lancaster County, Pennsylvania, and his grave may still be seen there not far from Downingtown. The Reformed Presbytery of Ireland sent out the Revs. Matthew Linn and Alex. Dobbin, who with Cuthbertson constituted the first Reformed Presbytery in America at Paxtang, Dauphin County, Pennsylvania, March 10, 1774. In 1772 the Rev. William Martin came out from Ireland with a colony of his people and settled along Rocky Creek, near Chester, South Carolina. In 1787 some of the speaker's maternal ancestors—the McMillans—emigrated from County Antrim, Ireland, to South Carolina.

In Scotland, in 1732, under the leadership of Rev.

Ebenezer Erskine, a new religious society had been formed by a secession from the Established Church and took the name of the Secession, or Associate Church. Scotch Presbyterians have always shown an infinite capacity to divide, and the Seceder church ere long became divided into Burghers and Anti-Burghers on the question of members taking what is called the Burgher's oath. They were Burghers and Anti-Burghers with all that the "*Anti*" implies. I do not know with which of the Associate bodies this Scotch Church, in the City of New York, was originally identified.

And now I mention the first link that binds together these two historic congregations. As a result of five years of consideration there was formed, November 1, 1782, in the City of Philadelphia, by a union of the Covenanter ministers who had constituted the Reformed Presbytery and the Associate ministers, the Synod of the Associate Reformed Presbyterian Church. The Moderator of the United Synod was the first pastor of the Scotch Church—Rev. John Mason, D.D. This was before the treaty of peace of 1783 which finally acknowledged the independence of the American colonies. Unhappily the attempt to make one Church resulted in three, as some Covenanters and some Associates declined to enter the union.

It was the custom of Covenanters and Seceders to organize praying societies where the services of a minister were not always available, and to meet together at stated intervals for prayer and the study of the Word. Possibly the Scotch Church started in that way in the year 1756. At all events, it was as a praying society that the First Reformed Presbyterian Church began its life.

In the years 1789–90 the Rev. James Reid, of Galloway, Scotland, a minister of the Reformed Presbytery of that

country, made a visit to the lonely societies and scattered families who in this country adhered to the Reformation cause. Mr. Reid came from Galloway fragrant with memories of the martyrs and the scent of the heather. He had been as far south as the Carolinas and came to New York to embark for his native Scotia. Here, in the summer of 1790, he met Mr. John Agnew and his excellent wife, who then resided in Peck Slip, near Water Street, not far from the East River. During the few weeks that Mr. Reid remained in New York he enjoyed the grateful hospitalities of this pious family.

Mr. John Agnew was a native of Ireland, a Covenanter and a descendant of Covenanters from earlier times. Mr. Agnew had made a profession of religion in very early life in the Reformed Presbyterian Church in Ireland, and had married a sister of the Rev. William Stavely, a man of truly apostolic character, whose name and memory are even to this day revered in the scenes of his former labors. Immediately before his immigration to the United States he was a merchant in the town of Belfast. His sudden resolve to emigrate to America happened as follows: He had been fined severely by the magistrate because he declined to follow the superstitious practice of kissing the book when he was called to make affidavit before him; and moreover, he had seen the windows of his store pelted and broken by the mob, because he had not joined in an illumination which had been ordered by the authorities on account of some victory gained by the British over the American forces in the War of the Revolution.

He was a dissenter from the British Constitution from principle; he disliked the English rule in Ireland; his instincts were republican; his sympathies were with America,

and he sought an asylum on her shores. In one of the first ships that crossed the ocean after the Revolutionary War he sailed for Philadelphia, arriving there in 1784. He had therefore been six years in this country and three of these in New York when Rev. Mr. Reid found his way to his hospitable home. We are glad to have in our audience to-night a grandson of Mr. John Agnew—Mr. A. Gifford Agnew, now of the Fifth Ave. Presbyterian Church.

Mr. James Donaldson, a native of Scotland and connected with the congregation of the Rev. John McMillan, of Stirling, was among the hearers of Mr. Reid in 1790, and complying with his advice he resolved to meet with the Agnew family in religious worship, and thus the first society for prayer and Christian conference was formed. The two or three gathered together in the name of the Lord met with the promised blessing, and from this day of small things—from this little but sturdy root—grew the tree which has lasted one hundred and seventeen years.

It may not be amiss to glance at the circumstances in which our congregation began its life. The Revolutionary War had closed, and by the treaty of peace, September 3, 1783, the independence of the United States had been recognized. The American Republic was entering upon its then untried career in the family of nations. In the year just preceding Rev. Mr. Reid's visit to New York, George Washington had been in this city, inaugurated the first President of the United States, and his administration was then in progress. George III, who lost the colonies, was still King of England. France was in the fearful throes of the First Revolution, when blood flowed red through the streets of Paris and autocratic government received its death blow in Europe. For the first year of government under

the new Constitution, New York was the Federal Capital, but when Congress adjourned in August, 1790, it was to meet in Philadelphia. Alexander Hamilton and John Jay were the distinguished leaders of the Federalist party in this city and State—the party which founded our government.

A second link which binds these two historic congregations is the fact that the first session clerk of the Reformed Presbyterian Church in the City of New York was Andrew Gifford, a native of Loanhead, near Edinburgh, Scotland, born and educated in the Reformed Presbyterian Church. He emigrated to this country before the formation of the Federal Constitution, and had given his vote for the adoption of that instrument when it was submitted to the people. Having at first found none of his ecclesiastical connections in the city, he had entered the communion of the Scotch Presbyterian Church, then under the care of Rev. Dr. John Mason. In the year 1793 he joyfully cast in his lot with the little praying society.

The arrival shortly after 1793 of Messrs. Currie, Smith, Nelson and Clark, all members of the Reformed Presbyterian Church in Europe, prepared the way for the formal organization of the First Reformed Presbyterian Church, New York. This was effected by Rev. William Gibson, December 26, 1797. Rev. Mr. Gibson was minister of the Reformed Presbyterian Church in Ireland, and having recently arrived in the city of Philadelphia, he came to New York to visit the society here. The first session consisted of Rev. William Gibson, moderator *pro tem.*; James Nelson and John Currie, ruling elders. These gentlemen had been ordained to the office of ruling elders across the sea, Mr. Currie in Scotland and Mr. Nelson in Ireland. The congregation numbered some twelve or fifteen members at the

period of its organization. It will doubtless have been remarked that the elements which made up the original congregation were either Scotch or Scotch-Irish in their nativity. To these sterling stocks may perhaps be traced the stability which has ever characterized this congregation, and the American descendants of these worthy races in the congregation to-day, with those of foreign birth, will be found as loyal as ever to the old Church. One of the first acts of session was to provide for an increase in its number, and early in 1798 Messrs. John Agnew, Andrew Gifford and David Clark were ordained to the office of ruling elder. Mr. Andrew Gifford was chosen Session clerk.

We come now to the first communion. The sacrament of the Lord's Supper was dispensed for the first time to Reformed Presbyterians in New York in the month of August, 1798. The place was a schoolroom in Cedar Street, and the officiating ministers Revs. James McKinney and William Gibson. The number of communicants was between fifteen and twenty, and six of these were from distant places. Mr. McKinney during the service referred to the smallness of the number, and observed that small as it was it was greater than that which was in "the upper room" when the Supper was first administered by the Lord Himself. Present from a distance were Messrs. Samuel Brown Wylie and John Black, afterward distinguished Doctors of Divinity. Here for the first time they met Mr. Alexander, afterward Rev. Dr. Alexander MacLeod. They were all three students of theology under the care of Presbytery, devoting themselves to the rising Church now collecting the materials for her foundation. They renewed together their act of self-consecration at the table of the Lord. Here began the intimacy of this celebrated "triumvirate" which continued

through life here and who shall say that it now has ceased, though these fathers of our Church have joined long since the company of the redeemed above? These men of mark will be held by the Church of to-day and the Church of to-morrow always in remembrance and honor.

Dr. Alexander MacLeod—First Pastor

1801-1833

July 6, 1801, was a red-letter day in our history. On that day Mr. Alexander, afterward Rev. Dr. MacLeod, was ordained to the holy ministry, and installed pastor of the united congregations of Wallkill and New York. The ordination took place at Coldenham, or Wallkill, near Newburgh. The call, which had been moderated according to appointment by Rev. John Black, had been presented to Mr. MacLeod in November, 1800. The candidate hesi-

tated about accepting the call (there were some slaves held in the Coldenham Church), and intimated to the Presbytery his sentiments respecting slavery. The Presbytery, having this subject regularly before them, resolved to purge the church of this dreadful evil and enacted thus as early as 1800 that no slaveholder should be retained in their communion. Thus Covenanters were the first of the Presbyte-



I.

REV. ALEXANDER MACLEOD, D.D.
1801-1833.

rian family to take this high and Scriptural ground. Christian principle triumphed over self-interest, and in several other parts of the United States men sacrificed on the altar of religion the property which the civil law gave them in their fellow-men. In accepting the call, in July, 1801, there was the express condition that three years thereafter Mr. MacLeod was to be at liberty to accept either one of these congregations, or neither, as he thought proper. In connection with the ordination scene of which we have been speaking, the record tells us that Rev. John Black preached from Isaiah lxii. 6, and Rev. S. B. Wylie from Exodus iii. 10. To illustrate some of the difficulties and hardships endured by theological students and ministers when called to attend meetings of Presbyteries in these early days a few words from Dr. Alex. MacLeod's journal, dating back to February, 1799, will not be out of place. He speaks of going in a private sleigh to Albany from the present vicinity of Duanesburgh one Monday. Tuesday afternoon he set out for New York in the mail stage. After riding early and late in cold, disagreeable weather, and with bad roads and often very bad carriages, he arrived at New York the next Friday afternoon. Contrast this with the run of our Empire State Express of to-day. Again we quote from the journal, six days later: "I sailed in company with Rev. Mr. McKinney and twelve other passengers from New York in the packet for Amboy. The wind was strong and fair, but the day cold and wet. We landed at Amboy at a quarter of an hour before four o'clock. At seven o'clock p.m., on the following day, we arrived in Bordentown, intending to sail down the Delaware next morning. The weather was exceedingly cold, and though we put our baggage on board the packet in the evening, the following morning the river

was frozen over strong enough to bear a traveler on the ice. Next morning we arrived in Philadelphia. The republican simplicity in which this city is constructed gives to posterity a lively representation of the sage, its founder." The speaker cannot help contrasting this primitive method of travel with the delightful two hours' journey which now takes him from New York to his native city of Philadelphia.

But resuming our narrative, we find that when Dr. MacLeod accepted the call to the united congregations of New York and Coldenham, he felt persuaded that Coldenham was the more promising of the two, and indeed he expected to make it the place of his future ministry. The expiration of three years changed his views, however, and in 1804 he selected New York as the exclusive field of his labors. When Dr. MacLeod was settled as the first pastor the church contained about thirty members, worshipping in a small room in Cedar street. Shortly after his settlement a site was procured in Chambers street, east of Broadway, where to-day the building of the American News Company stands, and a neat and commodious frame building was erected. Here gospel ordinances were dispensed with regularity and acceptance, and the little church became well known to the religious public of New York. Pastor and people abode together in love and harmony, and a large measure of temporal and spiritual prosperity crowned their mutual exertions.

In February, 1805, it was deemed necessary to increase the Session, and Dr. Samuel Guthrie, Hugh Orr, and William Acheson were ordained ruling elders. This year Mr. MacLeod, by his marriage to Mary Ann Agnew, laid a solid foundation for domestic happiness. This event took place on September 16, 1805. Miss Agnew was an amia-

ble, pious and accomplished young lady, handsome in person and agreeable in manners, a member of his own congregation and the daughter of Mr. John Agnew, one of his elders.

At the close of the year 1812 the congregation consisted of 138 communicants, and about that time Messrs. John Edgar and William Pattison were added to the session. In November, 1817, Mr. Thomas Cumming became a member of Session. In the year 1818 a larger and more commodious building of brick was erected on the Chambers street site, and while the church was building our people worshipped for some time in the Scotch Presbyterian Church in Cedar street by the courtesy of that congregation. A third link in the history of the two congregations was thus formed.

During the war with Great Britain, 1812-15, Dr. MacLeod was a true patriot and thundered forth with no uncertain sound his support of the Government in maintaining its rights and honor. Large and enthusiastic audiences waited upon his preaching.

The Sabbath School, one of the oldest in New York, began about 1817, through the efforts of Mrs. Bussing, a godly widow connected with the congregation.

On June 20, 1819, Messrs. Joseph McKee and William Cowan were ordained to the office of ruling elder, and Messrs. William Agnew, Robert Bates, John Tait, Moses Speers and John Culbert as deacons. On the 25th of the same month a Consistory composed of minister, elders and deacons to take charge of the temporalities of the church, was duly organized. In March, 1820, the congregation became, by special act of the New York Legislature, a body corporate. In 1827 an addition was made to the Session and con-

sistory by the introduction of Messrs. Robert Pattison, Hugh Galbraith, John Brown and John Wilson, ruling elders, and John Culbert, William Brown, Andrew Bowden, Nathaniel Alsop and James Thompson, deacons. June 11, 1830, the second congregation was organized to accommodate the uptown members of the church. This congregation worships now in Thirty-ninth street, and our esteemed brother, Dr. R. M. Sommerville, is the present pastor. This same year Dr. MacLeod, whose health had become greatly impaired, set sail for Europe. The late venerable president of the Board of Trustees, Mr. James Turner, who departed this life March 17, 1905, recalled with interest seeing Dr. MacLeod in Ireland during this trip.

On the unhappy division in the Reformed Presbyterian Church, which culminated in 1833, over the question of the relations of her members to the civil government of this country, it is needless to dwell here. Litigation over the Chambers street property instigated by the party that withdrew from Dr. MacLeod's church, resulted in this congregation retaining the corporate title and property by decree of the Chancellor. We can but reiterate the hope and prayer that the personal animosities of that period have passed into oblivion.

On the 14th of January, 1833, Rev. John Niel MacLeod was called by the congregation and installed the associate and successor of his father. On the 17th of February of the same year the beloved senior pastor departed this life in the fifty-ninth year of his age.

Dr. Alex. MacLeod was a native of the Isle of Mull, Scotland, the son of Rev. Niel MacLeod, pastor of the parish church there. In 1797 he graduated from Union College, Schenectady. Much might be said of his Christian worth

and his sterling character and rich attainments. He was great and distinguished in the best sense of these words; a man firm in his convictions of truth and yet of broad catholicity which allowed to others religious liberty and the rights of conscience upon the broadest basis. In personal appearance he was short but very stout. His power of endurance was very great; he usually preached three times on the Sabbath and always with great energy. At first his elocution was slow and distinct, but as he advanced it became more rapid, until, like a mighty torrent, it swept away all opposition. He possessed a most philosophical and discriminating mind. He was a good critic, a shrewd and earnest debater and a scholar of high attainments. Though a Scotsman by birth, he was most thoroughly American in his feelings. His memory and name will always be associated with this congregation, and our earnest prayer may well be that we who come after may strive to emulate his Christian character and noble example.

Dr. John Niel MacLeod—Second Pastor

1833-1874

For nearly three years Rev. J. N. MacLeod had been laboring in great comfort as pastor of one of our congregations in Galway, Saratoga County. Responding to the combined calls of filial affection and public duty, he became his father's assistant and successor, as noted above. He is the only one of the five pastors who have labored here who was born in New York City. The date of his birth was October 11, 1806. His first sermon after his installation here was preached January 20, 1833, and his text was Daniel ix. 25, "The street shall be built again, and the wall,

even in troublous times." And the times were indeed troublous, and the discouragements many; but the young pastor entered upon his work with the resolution of his first text. The entire membership at the close of the year 1833 was but 127, and this embraced all the Reformed Presbyterians adhering to the General Synod, not only in New York, but also several residing in Brooklyn, Williamsburg, Ulster County, and parts of New England adjacent to the city.

In the month of February, 1835, Mr. Thomas Cumming returned from the church in Waverly Place, and Mr. William Pattison from White Lake, and were re-elected members of Session. Be-

tween the years 1833 and 1835 the congregation were frequently without a place of worship of their own, owing to the litigation about the property. Accommodations were cordially offered by friends of other denominations. It was while this condition of things existed that a few resolute men of the Consistory purchased the Union Presbyterian Church at Prince and Marion Streets, where the congregation continued to worship until 1849. They entered upon possession of the property in February, 1835. On the 31st of March this same year the Sabbath School was reorganized by act of Session; five male and five female teachers were appointed and Mr. Robert Patti-



II.

REV. JOHN NIEL MACLEOD, D.D.
1833-1874.

son was chosen Superintendent. In 1837 the Session had added to its number Thomas Wilson, Samuel Radcliff and Joseph Clark, and in 1844 the Session was again enlarged by the addition of William Agnew, Moses Speers, John Cuthell, James N. Gifford, William Matthews, John Parr, and George Darling.

During the following year it was determined to change the mode of managing the fiscal affairs of the congregation. The permanent Board or Consistory was dispensed with, and a Board of Trustees, composed of male members of the congregation in regular standing, was substituted. The special act authorizing this was passed by the Legislature May 10, 1845, and June 17, 1845. The following persons were elected the first trustees, viz.: Thomas Cumming, Joseph McKee, George C. Alexander, James Pollock, John T. Agnew, Cornelius Agnew, Samuel Clark, David Morrison and James Abbott. James Pollock, President; John T. Agnew, Secretary.

In June, 1834, the Missionary Society was organized and comprised at first almost the entire membership of the congregation. It continues to this day the efficient helper of our domestic and foreign boards.

April 3, 1848, the First Reformed Presbyterian Church, Brooklyn, was organized, the nucleus coming from our congregation in New York. The removal to the place of worship in Twelfth Street took place in 1849. This was required by the removal of a large majority of the congregation to the upper part of the city, and was designed to place the church in a position for extension to other and growing localities, when the providence of God should favor. The flourishing condition of the church during Dr. MacLeod's pastorate proved the wisdom of this upward

movement. It might even, to advantage, have been made further upward at the time. To-night in this consolidation with the Scotch Church there is a transplanting as far northward as Ninety-sixth St. Trees often feel the benefit of a transplanting in a fresher, newer life.

In 1855 Messrs. James Stewart, Joseph T. Craig, John H. Brown, James Sample and Humphreys Miller were added to the Session. In October, 1860, Robert Pattison and Hugh Small, previously ordained, took their places in Session, and October 28, 1860, James Patterson, David Harvie, Thomas Darling and Dr. S. B. W. MacLeod were ordained ruling elders.

Dr. John Niel MacLeod was a patriot; he loved the country of his birth. Thoroughly American in all his feelings, he labored in his individual and ecclesiastical capacity to elevate and ennoble Columbia in the scale of nationality. He raised his voice against oppression, and when the "irrepressible conflict" was precipitated, his whole soul was stirred to its depths in desire to suppress rebellion and uphold constitutional authority. He was one of the organizers of the Eighty-fourth Regiment, N. G., S. N. Y., commanded by Colonel Fred. A. Conkling. For a period of seven years he acted as chaplain, serving two campaigns with the regiment in the field. And here let it be noted that during the War of the Rebellion the members of the church, as well as the pastor, gave evidence of their patriotism by heeding the call to arms to save the Union. There are those with us to-day, held in honor and esteem, who did good service in maintaining, as soldiers, the integrity of the nation.

Sabbath, April 16, 1871, Wm. P. Parr, Alex. Woods, and Robert Abbott were ordained ruling elders. And now the long and successful pastorate of Dr. John Niel MacLeod

drew to a close. He continued at his post until his death. On the 19th of April, 1874, the Lord's Supper was dispensed to the people under his pastoral care, and he was in his place. On the day of humiliation he preached, and he conducted the whole of the preparatory services on the Sabbath, explaining the Psalm and preaching the *action* sermon from the words, "Thanks be unto God for his unspeakable gift." With remarkable animation he addressed the communicants at the first and last tables. On this occasion his descriptions of heaven and the meeting of its redeemed inhabitants, to part no more, were peculiarly sublime and impressive. April 27, 1874, in the sixty-eighth year of his age, he passed from earth to heaven, and a loving congregation were left to mourn their loss and cherish his blessed memory. In his day the congregation reached its largest membership, numbering between four and five hundred, and old as well as younger look back to him with affection and esteem. The speaker can, as a small boy, recall the noble bearing and kindly heart of the second pastor as he used to see him under the paternal roof in Philadelphia. Dr. MacLeod was frequently in Philadelphia in connection with his duties as professor of theology in our seminary. Dr. MacLeod was graduated from Columbia College, N. Y., in 1826, with distinction. He was united in marriage April 15, 1830, to Miss Margaret T. Wylie, eldest daughter of the Rev. Samuel B. Wylie, of Philadelphia. For him nature had done much. He was about medium height, symmetrically formed, and in person and mien fitted to secure influence and command respect. His face was lighted up with intelligence, while every feature indicated thought and was suggestive of something excellent. Time would fail us to speak of his many virtues. He was possessed of ripe

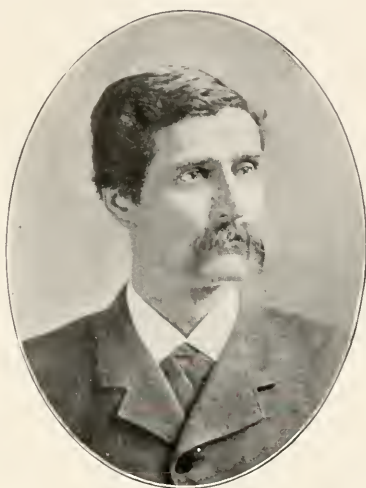
scholarship, profound acquaintance with the mysteries of the Kingdom of God, rich Christian experience, and unwavering trust in God.

Rev. William Wylie—Third Pastor

1874-1885

September 30, 1872, Rev. William Wylie was ordained and installed assistant pastor. In 1874, after the death of Dr. MacLeod, he became the pastor of the church. He is at present pastor of the Presbyterian Church, Masonville, N. Y. He is a native of Scotland, possessed of an excellent memory, a broad acquaintance with English literature, and many natural qualities which fit him for readiness in speaking and for successful work as a pastor.

During his pastorate of over eleven years Alex. Buchanan, M.D., Wm. C. Yates, Samuel Hanna, and John Lowden were ordained elders. Mr. Wm. McElhinney, previously ordained, was also added to the Session. A literary association was formed for the improvement of the members, and a young men's prayer-meeting, out of which other devotional associations have grown, was successfully organized. The Ladies' Association, of which Mrs. Wylie was president, likewise did efficient work. October 11, 1885, at Mr. Wylie's request,



III.

REV. WILLIAM WYLIE.

1874-1885.

the pastoral relation was dissolved, much to the regret of the congregation, and a vacancy in the pulpit thus occurred for the first time in eighty-four years.

Rev. John McCurdy Stephens—Fourth Pastor

1887-1889



IV.

REV. JOHN MCCURDY STEPHENS.

1887-1889.

Two years of vacancy had a disastrous effect upon the membership of the congregation, so that when Rev. J. McCurdy Stephens was ordained and installed pastor, October 13, 1887, he took the oversight of a diminished congregation. Mr. Stephens was a native of New Brunswick, Canada, and he addressed himself diligently to the pastoral work needed, and was encouraged by good accessions to the membership.

A Young People's Association, of which Wm. J. Yates was president, was organized and the congregation began to be somewhat built up and strengthened. In the autumn of 1889, however, the pastor became discouraged at the prevailing conditions, and at his request the pastoral relation was dissolved October 30, 1889. Mr. Stephens departed this life a few years ago while pastor of a Presbyterian Church in Jenkintown, near Philadelphia.

Rev. James Dallas Steele, Ph.D.—Fifth Pastor

1891-1906

The resignation of Mr. Stephens after such a brief pastorate again left the congregation without an undershepherd, and the inevitable drifting and loss of membership occurred. In July, 1890, a call was made upon Rev. J. R. J. Milligan, of Allegheny, Pa., but it was declined. The fifth pastor was called in January, 1891, and ordained and installed April 16 of the same year. The ordination sermon was preached by the late Rev. Archibald Thomson, of



V.

REV. JAMES DALLAS STEELE, PH.D.
1891-1906.

Madrid, St. Lawrence County, N. Y., the text being Isaiah liii. 10. The prayer was offered by the Rev. Prof. Matthew Gailey, of Philadelphia, since deceased. The charge to the pastor was given by his father, Rev. Prof. David Steele, D.D., LL.D., of Philadelphia. Of the four ministers who took part in the ordination service that evening only one survives, Rev. Thomas Walters, D.D., now pastor of the Euclid Avenue Presbyterian Church, Pittsburgh, Pa. At the beginning of this pastorate it was possible to locate about 220 of the over 300 names on the roll of the church; the rest were gone and forgotten, as is usually the case after a long vacancy in a big city. Of these 220, many were

nactive and indifferent and scattered even more widely than the 127 of whom Dr. J. N. MacLeod speaks at the beginning of his pastorate in 1833.

September 22, 1891, a Young People's Society of Christian Endeavor was organized which did most helpful work among the youth of the church for ten years. The youth of 1891 have grown to maturer years, and have been trained by its meetings to be elders, trustees and Sabbath-school teachers. During its active existence encouraging missionary zeal was developed, and between \$4,000 and \$5,000 was raised. A Junior Christian Endeavor Society, under the superintendency of Miss Emma R. Abbott, did good work among the children from 1894 to 1897. February 5, 1893, William J. Yates and Charles F. Abbott, both sons of elders, were added to the Session, and William Boal, already ordained an elder in our Brooklyn church, was installed an elder in this congregation. In the year 1893 our Sabbath-school room was cosily fitted up, the ancient round benches discarded, chairs put in, and the work successfully reorganized with Mr. William J. Yates as Superintendent.

As early as 1894 the congregation began to feel severely the movement of families to the suburbs, so characteristic of city dwellers to-day, and some of our most active workers went from us in this way.

In the year 1894 interest in the Reformed Presbyterian College at Cedarville, Ohio, was revived, the Pastor was elected Secretary of the Corporation, and our congregation subscribed more liberally than any other at such a geographical distance from the scene of operations. The following year the congregation gave its most generous contribution to Home and Foreign Missions, always an en-

couraging feature of the work in Twelfth Street; indeed, for several years the congregation gave more in this way than when the membership was twice as large.

The year 1897 marked the centennial of the organization of the praying society of 1790 into a congregation. This event was fittingly celebrated in December of that year. I recall that Dr. Wylie, your pastor, was among the speakers of that interesting occasion.

The year 1898 was famous for the Hispano-American War for the liberation of Cuba. Among the soldiers were these Twelfth Street boys: Captain MacLeod, Sergeant Abbott, Sergeant Merritt, and Private Cathie, the last dying of fever at Chickamauga. December 8, 1898, the Pastor and Miss Emma R. Abbott, second daughter of Robert Abbott, were married at the church, Dr. David Steele, of Philadelphia, and Dr. John H. Kendall, of Tarentum, being the officiating ministers. Robert Gardner was ordained and installed as a ruling elder June 26, 1898, and in October, 1899, Robert Napier was installed as an elder.

In March, 1900, The Ladies' Society was organized. Among their last kind acts was the decoration of the old Twelfth Street pulpit with beautiful flowers at last week's service!

As early as 1890, and again in 1895, the congregation took up the question of a change of location from Twelfth Street. In the latter year a committee was appointed to consider the desirability and possibility of moving farther uptown, and a site in Forty-sixth Street was seriously considered. Finally, at a corporate meeting held February 20, 1901, it was unanimously resolved to change our real estate investment to one more serviceable and more adapted to the present needs. The trustees were authorized

to offer the property for sale. A fancy price, insisted upon by some of the trustees, however, blocked this sensible movement toward better things.

In the spring of 1901 the tenth anniversary of the Fifth Pastor was appropriately celebrated and a generous purse given to him by the congregation. During this pastorate the General Synod was entertained no less than three times by the congregation, viz.: in 1893, 1899, and 1905.

At the General Synod of 1902, held in Philadelphia, the Pastor was made chairman of a Committee on Unity with other bodies in the Reformed and Presbyterian Alliance; and in the autumn of that year he became Professor of Old Testament Literature and Church History in the venerable Reformed Presbyterian Theological Seminary located in Philadelphia, in succession to his friend and teacher, Prof. Gailey. At the Synod of 1903 he was unanimously elected by the General Synod to this position, and, like Dr. J. N. MacLeod, he filled the chair in addition to his ordinary pastoral duties.

After three years of discussion, in 1903, the General Synod overtured to Sessions under its care the question of the use of instruments as an aid in the praise service. The New York Session took a postal card vote of its members to ascertain their sentiments, the vote being some 77 to 7 in favor of the use of instrumental aid. The 1905 Synod, by a vote of 29 to 20, while meeting in New York permitted Sessions to use the instrument as an aid in the praise of God. Meantime the Presbyterian Union movement had been gathering force, and in 1904 an admirable plan for organic union of the General Synod and the General Assembly was presented to both bodies by the joint conference committees. A Synod favorable to the plan was elected in 1904, but

owing to the season of the year elders from New York and Vermont Presbytery were prevented from attending the meeting held near St. Louis, and the plan, which conserved all Reformed Presbyterian principles worthy of conservation, was beaten in the Synod by just *two* votes! Some changes had taken place by 1905, and at that Synod the plan was postponed for greater unanimity, while Presbyterian federation was cordially endorsed.

In January, 1905, the Session of the New York Church, recognizing the condition of the congregation, began first to discuss the possibility of consolidation with another congregation as a remedy for existing conditions. In December the Pastor received a unanimous call from the First Presbyterian Church of Passaic, N. J., so long served by the late Dr. Leavens of honored memory. He decided to accept this and closed a fifteen year pastorate in this New York Church, March 1, 1906; the congregation reluctantly acquiescing in his request for the dissolution of the relationship. At a meeting of the Twelfth Street Church, held March 7, 1906, after thorough discussion of the Sessions' statement of facts a resolution was passed stating it as the sense of the meeting that as a separate organization in the R. P. Church there was little probability of being able to maintain an existence. A committee of seven with Robert Abbott, senior elder, as chairman was appointed to consider the subject of union with another church in all its aspects and to report to a congregational meeting to be called. This was carried by a vote of more than five to one.

The committee reported in October, 1906, and on the last day of that month the R. P. Presbytery consented to the proposed consolidation with the Scotch Presbyterian Church, the New York Presbytery giving unanimous consent at its

November meeting. All the regular ecclesiastical and legal steps having been duly taken, to-day marks the consummation of the union of these venerable organizations that for so many years have labored side by side in the Metropolis of America!

Conclusion

As I stand nere to-night, I can see propriety in these two historic congregations, one, the Scotch Church, a former Associate Reformed Presbyterian Church, and the other a Reformed Presbyterian Church, merging their corporate existence. We are now in the resurrection season of the year. The buds and the leaves are appearing and the voice of spring is awaking old earth! So in this union I see new life and hope for these old churches. These streams have flowed together. The traditions of both congregations have been conservative always, and I can see them growing more and more closely together in an interwoven life. So, dear brethren, "forgetting the things which are behind and reaching forth unto those which are before," press on together, in the same cordial spirit that is in the air to-night, "to the prize of the high calling of God in Christ Jesus our Lord."

Ruling Elders in the Reformed Presbyterian Church in the City of New York at time of consolidation:—

ROBERT ABBOTT

ROBERT NAPIER

WILLIAM J. YATES

Trustees at time of consolidation:—

JAMES R. TURNER, President

S. W. McLEOD YATES

ROBERT ABBOTT, Secretary

JOHN N. ABBOTT

WILLIAM M. ABBOTT, Treasurer

WM. O. WEIR

JAMES ADAM

WM. J. YATES

Address by Dr. Wylie on "Our Common heritage"

This is a night of rejoicing. We have here a practical illustration of church union, a prophecy of the time when the intercessory prayer of our blessed Lord will be fulfilled and all Christ's followers be one!

To-night two streams unite to form another and a larger one. The coming in of the Reformed Presbyterian Church of West 12th Street does not mean that that historic church ceases to exist; on the other hand, it is to live and to exert its influence on coming generations.

After the interesting historical sermon to which we have listened with profit only a few words are necessary. Permit me to address you on the theme, **OUR COMMON HERITAGE.**

We have a common heritage in a noble history

The roots of both churches go back to a common soil. It is to Scotland that we trace our common origin, land of mountains, liberty and religion; an unconquered country; for the Romans did their best to subdue Caledonia and failed! The Presbyterian system of church government took a firm hold upon the hearts of the Scottish people; for John Knox had learned well the lessons taught him in civil and religious liberty by John Calvin at Geneva.

We honor and revere the martyrs of the home-land who contended so faithfully for the rights of King Jesus. They won a great victory which we, their descendants, should never forget. With you, we are deeply interested in the

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Solemn League and Covenant; the Blue Banner with its inscription, "For Christ's Crown and Covenant"; in Greyfriars Churchyard; in Ayrsmoss and Drumclog. Claverhouse is our enemy as well as yours, if it is permissible for Christians to have enemies. Who can doubt that those noble men made a great fight for great principles?

We believe that we have been true to the heritage of our fathers. Indeed, what loyal Presbyterian can ever forget the year 1560 and the period from 1638 to 1649? If any here to-night are unfamiliar with those "palmy days of the second Reformation" we would advise such to take a course in Scottish Church History.

For what did our fathers stand? For freedom in church affairs; for representative church government; for the supremacy of the Word of God; and for the kingship of Jesus Christ! Are not all these doctrines dear to us assembled here to-night, though, in form, we may hold them somewhat different from our fathers? The form is nothing; the substance is everything.

We have a common heritage in a long line of noble ministers

I remind you that you have had five ministers in 110 years; an average pastorate of twenty-two years each. Of these, only two are among the living here; the others are living in another clime, the Blessed Home-land of Heaven!

Coming to the Scotch Presbyterian Church, it may be said that we have had six ministers in one hundred and fifty years; or an average pastorate of twenty-five years each. It is only fair to say, however, that we have had, in addition, two associate pastors and five assistant ministers.

All through these years these two churches and their pastors have been in close touch; have stood side by side.

Your first two edifices were on Chambers Street; our first edifice was in Cedar Street. You then moved to Prince and Marion Streets, and this congregation to the corner of Crosby and Grand Streets. Then came the "uptown" movement—you going to West Twelfth Street, and we to West Fourteenth Street. We now unite at West Ninety-sixth Street and Central Park.

Another fact: both of these congregations were, originally, psalm-singing churches, and in neither was a musical instrument heard for long years. It was not until about 1867 that an organ was introduced into this church, and even then there was considerable opposition to it. Through most of the years of its history a precentor led the worship of this congregation. This has been your custom all through your history.

There are some interesting parallels in our common history

The first pastor of the Reformed Presbyterian Church, Rev. Alexander MacLeod, D.D., came from Scotland. The first pastor of the Scotch Presbyterian Church, Rev. John Mason, D.D., also came from Scotland.

Both of the first pastors of these churches were succeeded by their sons, who were born in New York City and educated at Columbia College. These were Rev. John Niel MacLeod, D.D., and Rev. John M. Mason, D.D.

The first two ministers of the Reformed Presbyterian Church bore the name of MacLeod and the third pastor of the Scotch Church was also a McLeod, though, so far as we know, they were not relatives.

The name of Wylie has been intimately connected with both churches, especially with the Reformed Presbyterian. The first ministers, Rev. Alexander MacLeod, D.D., and

Rev. Samuel B. Wylie, D.D., were close friends, and Dr. Wylie wrote the life of Dr. MacLeod.

Rev. John Niel MacLeod, D.D., married the daughter of Dr. Wylie, his father's biographer. Then Dr. John Niel MacLeod's daughter married Rev. William Wylie, the third pastor of the Reformed Presbyterian Church. Dr. MacLeod's son was Samuel Black Wylie MacLeod, M.D., who was well known to many who are here to night. A son of Mr. Wylie, your third pastor, is at present a member of the Reformed Presbyterian Church. The speaker does not need to carry the parallel further.

Pastors of both of these churches have been patriotic men. John Mason, D.D., the first minister of the Scotch Church, was for seven years a chaplain in the Revolutionary Army. Alexander MacLeod, D.D., was never in the army, but he carried on the war at home! John Niel MacLeod, D.D., was a chaplain in the late war. The Rev. John M. Mason, D.D., was one of the noted patriots of his day and intimately associated with public men—preaching the funeral sermon of Alexander Hamilton, and delivering a famous oration on Washington, before the Society of the Cincinnati.

Pastors and members of these two churches have been closely identified with benevolent and charitable societies and institutions. This is especially true of the St. Andrew's Society of the State of New York. The Rev. John Mason, D.D., was its chaplain seven years; Rev. John M. Mason, D.D., twenty-nine years; Rev. Alexander MacLeod, eleven years; Rev. John Niel MacLeod, D.D., thirty-eight years; and Rev. David G. Wylie, Ph.D., D.D., has been its chaplain for fifteen years. He is also honorary chaplain of the New York Scottish Society.

Passing to members of these two churches we find that many of them were members and officers of St. Andrew's Society: Alexander Robertson, the founder of the Robertson School of this church, was treasurer six years; and John Johnston, John Taylor Johnston, James Auchincloss, Samuel Cochran, John T. Agnew, Moncreif Mitchell, James Moir, John S. Kennedy, S. B. Wylie McLeod, M.D., and others have served as officers.

Pastors and people have been interested in the cause of education. Dr. John M. Mason founded the first theological seminary in the United States, organized Columbia Grammar School, and was for seven years Provost of Columbia College. Dr. Alexander MacLeod had much to do with the organization of the theological seminary of the Reformed Presbyterian Church. One of the first elders and trustees of this church founded the parish school which now bears his name.

Pastors and people have been loyal to the word of God and to Jesus Christ, King and head of the Church, King of men, and of nations!

These two churches have had famous ministers and preachers. What an honor to be in any way associated with the Masons, the MacLeods, and with McElroy! They adorned the pulpit and made it famous on both sides of the sea! We all rejoice to-night that the tablets erected by a grateful congregation to the memory of your two celebrated pastors are to adorn these walls. Friends in life, the Masons, MacLeods, and McElroy are to have their memories perpetuated in this sanctuary!

Enough has been said. The history of the past is before us—a grand and glorious history, enough to make any congregation rightly proud! Few congregations have had

such a noble and continuous history in New York City as the Reformed Presbyterian and the Scotch Presbyterian Churches.

To this goodly and godly fellowship of the past we welcome you most cordially. Henceforth, we are to be one. Together we are to work in a common cause—the advancement of the kingdom of Jesus Christ. Can we, in this closing hour, do better than devoutly to pray that the blessing and benediction of heaven may rest upon this union in the days that are to come? May the God of our fathers be our God and the God of our children! And may the record of this united congregation, in time to come, be one that shall bless mankind and honor God!

ORIGINAL SCENE

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